

Zion's Herald

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CASTLE BUILDING.

BY REV. J. W. FARRIS.

Gold and crimson sunset glories
Crowned the hills above the town;
While the shades of evening gathered
In the valleys lower down.

Near the meadows, on the uplands,
Stood the groves of whispering pines,
O'er the smooth and grassy meadow
Shadows fell in wavy lines.

Gazing on these changeable beauties,
Weaving plans in dreamy mood,
I was thinking of my future,
How to make it grand and good.

To my fancy thus, in day-dream,
All the sunset splendors there
Formed themselves in beauteous castles,
Very "castles in the air."

Gold and crimson were the turrets,
And the cloud foundations white;
While the walls and corniced windows
Shone with rose and amber light.

I peeped them with aspirations,
Filled with love and hope so gay;
Puff! a gust of wind uprising,
Blow my castles all away.

Thus it is with castle building;
Grandly may our structures rise,
But the gentlest breath of truth comes,
It raised in the dreamy skies.

Wisely build your castles, reader,
On the solid rock of truth,
Filled with holy aspirations,
And the buoyant hopes of youth.

People them with noble actions,
Gentle words and virtuous thought,
Victories o'er sin and evil
In life's battles to be fought.

Lovelier, then, than all the pictures
Painted at the close of day,
You will build your soul a castle
Which no storms can sweep away.

EARLY IMPRESSIONS OF METHODISM.

BY REV. E. WENTWORTH, D. D.

The corresponding secretary of the
New England Historical Society,
Rev. Ralph W. Allen, has kindly
sent me the "Fifth Annual Report"

of that institution, in which I find
my name enrolled in the honorable
list of "corresponding members"—

a place to which it will soon have no
title unless I proceed to "corres-
pond."

My personal knowledge of New
England Methodism is somewhat
of the scantiest, since, though born
within sight of Long Island Sound,

and reared on the banks of the Yan-
tic and Thames in New London
County, Connecticut, in the very
heart of "pumpkin pie" and "pork

and beans" Yankeeedom, the years
of my active life have all been spent
in other fields and associations. In
the rocky soil of Stonington, my
birthplace, Methodism never took

root. The sparse population that
grew for a hard-earned living among
the granite rocks, and stunted bush
and tree growths, boulders, and alder

swamps, with the sleepy village at
the harbor, called the "Point," or
"Burrough," are divided between
Congregationalists and Baptists, with

a sprinkling of other sects, Roman-
ists, of late, included; flanked, on the
east, by a fair aggregation of Metho-
dists in Westerly, R. I., and by strong

societies at Mystic on the west.
In Norwich, where I was "raised,"
and formed early acquaintance with
the "sect that was [then] every-

where spoken against," it has held
its own for nearly a century, dating
from visits by the pioneers, Jesse

Lee and Bishop Asbury. A child's
impressions are not worth much,
historically, and yet they may serve
some little purpose in photographing

persons and scenes now mostly passed
away.
Last summer I visited Norwich

and revived old recollections, some
of which appeared in the HERALD at
the time. The first preacher I re-
collect, of any sect, is the far-famed

Lorenzo Dow, one of the quaint ec-
centricities of which Methodism has
furnished so many examples. Dow

was so eccentric that he flew the
track, declined orbital motion, and
became a comet. During the fore-
part of the century the country was

full of stories of his eccentricities,
and the fame of some of them will
go down to posterity. About 1817

or '18, when I was four or five years
old, he preached at Bean Hill (Nor-
wich "west" or "north") one sul-
try afternoon in summer, under a

spreading elm, because the "old
school-house" would not hold the
crowd. I sat on the ground at the
foot of a horse-block, he stood in his

wagon. I remember nothing of the
sermon, and only one remark to a
youth who had clambered into the
crotch of the tree above the preach-
er's head and got to sleep. Dow,

probably disturbed by his snoring,
said, "Wake up there, Zaccueus, or
you'll catch a fall." Some years

after, he preached in the old school-
house on the day of a high wind in
spring or fall. Nobody offered to
"pitch the tune" to his first hymn.

He paused a moment, and said,
"Well, if we can have no singing,
we'll have no praying," announced
his text, and plunged into his sub-
ject without further ceremony. At

the close, without prayer or benedic-
tion, he seized his hat and abruptly
left the house, leaving the astonished
congregation to dismiss themselves

as they pleased. We boys rushed
out in time to see him jump into his
wagon and whip up his nag, and
then to enjoy hugely seeing the breeze

take off his broad-brim and send it
rolling back down the hill, with Dow
in full chase, his long beard and
hair streaming in the wind.

My father heard him in the days
of his prime in Charleston, South
Carolina, in a high, old-fashioned
Presbyterian pulpit, perched some

dozen feet in the air: Dow, instead
of ascending the steps, mounted by
one of the tall columns, clambered
then over the breast work, took off

the cushions to which he had great
antipathy, and then preached from
the text, "He that entereth not by
the door into the sheep-fold, but

climbeth up some other way, the
same is a thief and a robber." I
could fill a column with similar re-
miniscences, familiar perhaps to older

readers, but novel to many of the
later generations.
Dow's connection with regular

itinerant work was limited to about
two annual appointments. His mot-
to, like that of Wesley and Asbury,
was, "The world is my parish." He

was an earnest man, though a crank
of the long-haired species, and did
a great deal of good by his preaching
and books, which are still worth a

glance, or a cursory perusal for their
quaintness, humor, and "horse
sense." Everybody has heard his
humorous characterization of the

contradictions of Calvinism, whose
preachers in those days spent a good
deal of breath in the effort to rec-
oncile fate and free will. Dow's Cal-
vinistic sermon ran thus:—

"You can and you can't,
You shall and you shan't,
You will and you won't,
You'll be damned if you do,
You'll be damned if you don't."

Norwich Methodism, like New
England Methodism generally, had
to germinate and grow in the chilling

shadow of Congregationalism, the
State religion of the early Plymouth
and Puritan colonies. The spirit of

independence, growing belief in re-
ligious liberty, the friction of State
ties, impatience with Calvinistic

teachings, and the desire for a re-
ligion more demonstrative and fer-
vent, had combined to cause no in-
considerable secessions of disaffected

persons from the first Congrega-
tional Church in Norwich under the
pastorates of Drs. Lord and Strong,

two men who held the same pulpit
for a hundred and seventeen years.
These malcontents were called "Sepa-

ratists." At the foot of Bean Hill
they built a two-storied wooden
building, sometimes called the

"academy," of which the lower floor
was dedicated to common, or district
school purposes; the upper story di-

visible into separate rooms by swing-
ing partitions, or all in one grand
hall for exhibitions, declamations,
or religious services. Here, in 1820,

or thereabouts, commenced my first
acquaintance with Methodism, its
pulpit advocates, and its humble ad-
herents. E. F. Clark's "Norwich

Methodism" chronicles most of
these, a few brethren and "honor-
able women not a few," hardly rec-
ognizable on the printed page by

unwonted names. Not "Sarah,"
Brother Clark, but "Sally" Clem-
ent, Sally Carew, Sally Caswell, in
the days when "Sallie" and "Bet-
tie" and "Prudie" were unknown;

when Elizabeth was not Libby, nor
Libbie, but Betsy; Martha was Pat-
ty; Margaret, Margery or Madge;
Susan, Sukey; Nancy, Ann; Biddy,

Debby, Dolly and Polly, in place of
Bridget, Deborah, Dorothy and
Mary. Not but that names get as
queer twists in these days as sixty

years since, but fashions have changed
in names as in costume and customs.
I should recognize "Aunt Sally
Clement" who taught me my letters

and the Lord's Prayer at her knee,
but "Sarah"—I had to think twice
before the venerable image arose be-
fore me, that used to "set the tune"

in a clear, quavering, musical voice,
as long ago as when the Hymn Book
was in two parts, Asbury's suppli-
ment being the second, so constructed,

I used to think, to look like
Dwight's edition of Watts, with
Psalms in the fore part, and hymns
in the second.

Preaching, in the old school-house
or academy, was mostly "once in
two weeks," or, if from Sunday to
Sunday, local preachers alternated

with the circuiters. Of course I
judged of these, as a child, by their
manner. This is indelibly photo-
graphed, while texts and topics have

faded away, if, indeed, they were
ever remembered after I got out of
the house. D. N. Bentley, recently
deceased nonagenarian, and the

Williames of Plain Hills, were the
most common supplies, interesting in
proportion to their animation and
emotion.

The stairs to the old academy went
up on the broad side of the building
next the road. An aisle led from the
door to the desk directly in front; the

men sat on the right and the women
on the left of this aisle. A little bit
of a box stove dispensed heat in the
winter, and tin sconces with a few

tallow candles made darkness visible
at night. Night preaching was not
common with the "standing order."

The seats of the hall were rough
plank laid upon piles of blocks, rough
as a camp-meeting, without backs,
and exceedingly uncomfortable. If

a congregation assembled and no
preacher came, "Uncle Solomon
Williams" would enter the desk and
stammer a fearfully denunciatory

oration in loud tones, with much desk
hammering. He was a carpenter by
trade, and made coffins of pine,
stained red with choke-berry juice, and

varnished, for over two generations.
His shirt bosom was covered with
positive tones were at their loudest
and harshest in defence of democracy

and Andrew Jackson and in denunciation
of the worldly Methodists who built a
new church in 1831 and left the old
academy, and ran the lightning rod

down on the side next his premises.
I was sick with typhus fever at six-
teen, and visited by Deacon Cleveland
(silversmith and grandfather of the

President), who stood up behind a
chair and uttered the softest kind of
a prayer. Next day "Uncle Solo-
mon" came, kneeled down in the

doorway of my sick-room, and sent
such a cataract of petitions, in his
loudest tones, into my weakened
brain, that I was forced to stop my

ears with the pillows. He resided
next us for years, and his family and
private devotions were always audible
across the two vacant lots that sepa-
rated our dwelling from his. He

was a genuinely good man, though
excessively passionate, and a firm
supporter of Methodism in days when
it cost everything to be a Methodist.

His first wife was buried in a severe
snow storm in February, 1822.

At a private meeting in his kitchen
I first heard mention of Wilbraham
and of a revival in the Academy in
which "twelve young men" had been

converted. This must have been soon
after its founding in 1824, perhaps
about the time of the accession of
Fisk to the principalship in 1826.

"Twelve" pious young men were a
phenomenon at once strange and in-
teresting in a community where peo-
ple were taught to "wait God's

time," and a "revival" came once
in a century, if it came at all.
I cannot say much for the "tee-
total," "total abstinence" of Metho-

dism in those early days. They were
all "moderate drinkers,"

and some a trifle more than moder-
ate, but a slight unsteadiness of the
legs did not excite remark as long
as the wearer could navigate clear

of the gutter. After knowledge and
reflection convinced me that the "re-
ligious experiences" of certain breth-
ren were narrated under the stimu-

lating glow of the "ardent" as fre-
quently as of the Holy Spirit.
Puritan funeral ceremonies were

of the simplest, consisting only of a
prayer at the house and thanks to
bearers and friends for their kind at-
tentions, after the coffin had been low-
ered into the grave. The first funeral

sermon I ever heard was by a Metho-
dist preacher at the humble obsequies
of old "Aunt Sylvia," negress and ex-
slave, who used to place her withered,

trembling hands on my head and in-
voke a solemn benediction, as long
ago as I can remember. The mys-
tery of class-meetings and love-feasts

with only three admissions before
membership, heightened their interest.
Before I was twelve I had slipped
silently and unnoticed into so many

Methodist meetings that I could recite
from memory the related experiences
of every Methodist in the neighbor-
hood.

CRUCIFIXION.

BY REV. A. ATWOOD.

"And they that are Christ's have
crucified the flesh, with the affections
and lusts." Analyze that single pas-
sage, and you will know why the

church is so feeble, why vice is popu-
lar, and virtue and holiness are at a
discount. The apostle's teaching, if
fully understood and inwardly felt,

would make penitents of most church
members. He declares that they are
not Christ's whose affections and lusts
are not crucified. By lusts are meant

earthly objects of desire. "Love
not the world, neither the things of
the world, for who loveth the world,
the love of the Father is not in him."

So that John agrees with Paul per-
fectly in deeming that where the love
of wealth, honors of men, or any
earthly things are sought, and where

these are not crucified, Christ is not
in the heart. Such professors are not
Christians in the apostolic sense, no
matter whether they occupy the pul-
pit or the pew. "They are Christ's,"

who have crucified the flesh with its
affections and lusts.
It cuts off the hope of all carnal

professors and lovers of the world.
Can any man successfully serve two
masters? To most men crucifixion
is a hard death. But it is a neces-
sity to a joyous life of piety. Our peo-
ple saw this more clearly once than

they see it now. Hence they had
more life in preaching, prayer and
praise.
St. Paul says: "I am crucified

with Christ; nevertheless, I live; yet
not I, but Christ liveth in me, and the
life which I now live in the flesh, I
live by the faith of the Son of God,

who loved me, and gave Himself for
me." His awakening was remark-
able, and his struggle in Damascus for
three days, fasting, in mighty prayer,

was remarkable. His life sought by
Jews living in the city, and his flight
into Arabia, indicate God's plan of
emptying him of all the lusts or de-
sires for earthly things. He was fair-
ly crucified to earthly good. Hence a
life of faith was easy to him. So it
is now, to all who are crucified and
dead to the allurements of earthly
things.
Luther, the Wesleys and Mr. White-

field were equal to any of them. He
writes from America to a friend in
England: "I am traveling this vast
wilderness, hunting for souls, but it
is glorious sport." He had been cruci-
fied, and was dead to worldly at-
tractions. Millions more have been
entirely crucified to earthly things, and
have lived above the world—in it,
but not of it. They indeed "joy in
God by whom they have now re-
ceived the atonement." But it re-
quires a painful process. It is not
reached but by deep humiliation and
much prayer. Nay, more than most
men think, of deep sufferings in tem-
poral things.
During the week of prayer this
year I heard many most devoutly
pray for the Holy Spirit to rest upon
them. Many such are unfitted to re-
ceive what they pray for. The Spirit
does not dwell in hearts full of love
for things of this world—honor,

wealth, pleasure. These may pray long
and loud for Christ to dwell in them,
but the old heaven must be purged out
first, then the whole Trinity will come
in and dwell there. But until this

takes place, it will not come to any
one. Two families may dwell in the
same house, but Christ must have the
whole heart, or He will not come and
dwell therein. We should settle this
in our convictions first of all, or we
pray in vain.

Here comes in the necessity of self-
crucifixion. The carnal mind must
be destroyed in some way, so that the
love of Christ may be supreme, and
expel all love of honor from men,
wealth, and the toys and amusements

of this world. "Love not the world,
nor the things of the world, for who-
so loveth the world the love of the Fa-
ther is not in him." David says:
"Purge me with hyssop; wash me,
and I shall be whiter than snow"

(Psalm 51: 7).
In order to gain a clean heart, this
purging must take place. God does
this purging by taking away loved
objects, nearer and dearer than all
others—loss of wealth, of an hon-
ored name, of friends dearer to us
than life itself. The child most ad-
mired is laid away in the cold grave.

Ill-health in ourselves shadows all our
future prospects. Nor will trouble
cease until we are purged. The love
of money being "the root of all evil,"
must be crucified and expelled from
the heart, or none need pray for the
Holy Spirit. It is lost labor. Empt-
ying must first occur.

"For the flesh lusteth against the
Spirit, and the Spirit against the
flesh, and these are contrary the one
to the other; so that ye cannot do the
things that ye would" (Gal. 5: 17).

"But if ye mortify the deeds of the
body, ye shall live." "Mortify your
members which are on the earth."
"They that are Christ's have cruci-
fied the flesh, with the affections and
lusts" (Gal. 5: 24). Deep convic-
tion of need precedes this crucifixion,
or it never takes place, nor is com-
munion with God ever satisfactory
without this crucifixion. He who
passes through it, will find it is a hard
death; but will find out that, though
dead, "his life is hid with Christ
in God."

Let a few who fill either pulpits
or pews become fully crucified
and become dead to the world, its
wealth, pride, emptiness, and folly,
and something will stir the commu-
nity. There will be a stir among the
dry bones that fill the churches now.

Isaiah was too timid for duty, in re-
proving the men in authority in his
nation; but when touched by the live
coal, and when he had seen the glory
of God filling the temple, he was
ready for God's work. "Here am I;
send me," was his cry. So has it
been in all time; so will it be in the
near future. Many professors in all
the churches are only professors. I
hence weakness is in the church.
Only a few of the descendants of Cal-
el and Joshua can be found.

"Now, if any man have not the
spirit of Christ, he is none of His"
(Rom. 8: 9). To be in Christ, then,
is to have the Holy Spirit in us all
the time. This leads us to hunger for
more of God, even to cast out the
old man—ill-temper, anger, and
the love of earthly things. "Love not
the world, neither the things that are
in the world. If any man love the
world, the love of the Father is not
in him" (1 John 2: 15). This love
of the world must be crucified, or we
cannot fully work for God. Reluc-
tance and the fear of men will pre-
vent successful work everywhere.
Earthly appetites do not yield easily;
hence they must be crucified.

NEW YORK LETTER.

WOMAN'S HOME MISSIONARY SOCIETY.

Among the more noticeable inci-
dents of the New York Annual Con-
ference, which has just closed its an-
nual session at Poughkeepsie, was
the presence and addresses of Mrs.
Jennie Fowler Willing, exponent and
advocate of the Woman's Home Mis-
sionary Society. She is a born ora-
tor, able and eloquent. If, after the
manner of the Bowery, it were de-
sired to be particularly impressive,
we should add: "And don't you for-
get it." She stated the appalling
fact that twenty-five per cent. of the
poor whites south of Mason and Dix-
on's line, are unable to read or write.

Yet nearly the whole of this peculiar
element in Southern society is loyal
to the core. During the rebellion
they enlisted and fought under the
Stars and Stripes. The nation owes
them a huge debt of gratitude, and
should provide for them the means of
popular education. This the Senate,
under the guidance of H. W. Blair,
of New Hampshire, has repeatedly
tried to do; but the House of Repre-
sentatives, sadly derelict in this and
other respects, has failed either to
pass the bill, or to give it respectful
consideration. It would pay the na-
tion a million-fold to bestow the
means of education upon this poor,
despised, and neglected class. The
immortal Abraham Lincoln was one
of their number. So was Andrew
Johnson. Had the latter received a
good common school education in
childhood, he might have been less
prejudiced and headstrong, and more
useful. Rest to his ashes!

The Methodist Episcopal Church
has been the last of the great denom-
inations to organize a Woman's Home
Missionary Society. The Bishops and
wise women of the church in the
West began the movement. After
five years of tentative effort, the Gen-
eral Conference recognized the Soci-
ety in 1884, and placed it on the same
footings as the Woman's Foreign Mis-
sionary Society. Mrs. J. F. Willing
is the organizing secretary of the new
institution. Womanly, matronly,
graceful, persuasive, with distinct
utterance, and plaintive, incisive
voice, she is excellently fitted for her
mission. The principal difference be-
tween this and the Woman's Foreign
Missionary Society is that the one
works abroad and the other at home.

It is not scholastically educatory,
except among the Indians and Mor-
mons. It is industrial rather than
literary in its aims.

Mrs. Willing divides American
women into two classes—first, those
who can help; second, those who
need help. The first is healthful,
cultured and energetic; and is com-
posed of different beings from those
of whom Dean Swift wrote that he
wondered why the Lord had brought
them into existence. They are rather
of the type of the Friends, who think
that a woman may know as much as
a man. Susannah Wesley was the
real founder of Methodism. The
second class of American women
consists of those who need help.

Among them are the indigenous
tribes of Alaska; not many of them,
to be sure, but grievously in need
of what Christianity brings to the
world. There are the Chinese women,
trampled in the mire under the feet
of lustful brutality on the Pacific
coast. One of these attempted sui-
cide by throwing herself into the
bay of San Francisco. Rescued and
taken to a police station, she utterly
refused to speak to any of her coun-
trymen, or to any one except a
"Jesus man." Dr. Gibson was sent
for. He took her to his parsonage,
and pointed her to Christ. Con-
verted, she married a helper in evan-
gelical work, lived for years, and on
her death went home to glory.

Mrs. Willing brought strange things
to New York ears. Can it be possi-
ble, as she asserted, that the Chinese
are taking American girls from Cal-
ifornia to China, with the intention
of making them inmates of harems?

Mrs. Willing is a lady who knows
whereof she speaks. Admitting the
fact, there is need of feminine inter-
ference, and, indeed, of governmental
investigation.

Then there are the Indian women
in New Mexico. Four or five hun-
dred of the indigenous in that territory
died of hunger. Men sold wives and
daughters for a morsel of bread to a
licentious soldiery. The native Amer-
ican women of the poor white species
in the South, who are badly lodged,
worse fed, wholly uneducated, habi-
tuated to dipping snuff, and worse
off than the negroes, also require
helpful consideration. The intellec-
tual and moral destitution of the negro
women is notorious. "The destiny of
the nation is in the black woman's
hand." The negro race increases so
much faster than the whites, rela-
tively to its numbers, that it threatens
to swamp the latter in the South.
In Louisiana, South Carolina, and
Mississippi, it is even now in the
majority. What shall be done with
the black woman? She must have
ambition, piety and good sense in-

fused into her. The negroes, says
Mrs. Willing, are banding themselves
together into secret societies, under
the lead of Fred. Douglass and others.
It is the black against the white man.

To prevent a war of races, Christian
women must go into their homes and
raise them up to Christ. We must
let the light of heaven into their
dwellings, or we shall reap as we
have sown for the past two hundred
years.

Mormon women are among the
American section of the sex who
greatly need help. All marriages are
celebrated in the infamous Endow-
ment House. By a refinement of
cruelty the true wife is compelled to
place her husband's hand in that of
his second, third, or twenty-third
spouse, as the case may be. One
weak, loving wife fainted under the
ordeals. "Were I required to do
that," said Mrs. Willing, "there
would be a funeral in the family"—
a prophecy that was cordially ap-
plauded.

The poor women in our cities are
objects of dread as well as of pity.
Barely able to exist by means of
hard, and often degrading labor,
and with the rankling conviction that
they are wrongfully neglected by the
church of Christ, they are ready to
put knives to our throats. The com-
munist in Chicago cause the citizens
to fear a second uprising.

THE POWER OF A CHRISTIAN KISS.

The only remedy, under God, for
all these wants, woes and wretched-
nesses is intelligent, working Chris-
tian love. This was impressively
illustrated by the thrillingly interest-
ing story of a

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Zion's Herald.

WEDNESDAY, APRIL 22, 1885.

"Truth, real inward truth, is the rarest of all things." Thus wrote Maurice, one of the most saintly men of his day. Let him who questions this, consider this good man's confession, that "some little petty subterfuge, some verbal act of dishonesty, we are continually surprised into, and against this neither a high code of honor nor an exact profession of religion is much preservation." Does the reader see in this confession, as in a mirror, his own heart? No doubt he does. If so, and if he would know how to become absolutely truthful, let him learn that "continued intercourse with the Father of Light revealing our own darkness to us, is the one safeguard, and the Christian who loses that is in more danger of stumbling than an infidel." Perhaps not in more, but certainly in as much, danger; since when a Christian runs from the Light into darkness, he is blind as other men. To be therefore truthful in all things, it is, therefore, needful for a good man to live very near to the God of truth. Our virtues are never so pure as when we live close to our Redeemer's throne.

Contentment is not necessarily satisfaction, but a state of mind which may be attained by one who has desires which are far from being satisfied. It is a result of self-discipline, as is implied in Paul's, "I have learned in whatever state I am, therewith to be content." His state might be worse than unsatisfactory, as when it was one of peril and pain; yet his self-mastered soul had trained itself to be content with it, because his divine Lord thought it best. In this Paul is a fine type of what every believer should be amidst the vexations, the misfortunes, the sufferings incident to this mortal life—contented with his present lot because Providence shapes it, yet filled with swelling desires which nothing earthly can satisfy, and therefore constantly exclaiming, "I shall be satisfied when I awake with Thy likeness." O sweet contentment! O blessed yearning after the only satisfactory bliss!

"Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us,
Than these few words, 'I shall be satisfied.'"

A CONSPICUOUS TEST.

There is nothing strikes the observer sooner, or more powerfully, than the spirit of a man's life and conversation. It is largely involuntary, and it is almost equally irresistible, in the impression it awakens. There was something quite indescribable about Peter and John when they stood before the rulers of the people in Jerusalem. The elders and scribes, the high priest and his kindred and companions, were not so much affected by what Peter said as by this gracious atmosphere which surrounded these men and invested their words. They involuntarily "took knowledge of them that they had been with Jesus." Men judge of our character, and measure the sincerity of our professions, by the spirit we manifest in our daily intercourse. They have the highest authority for doing so; for the great Apostle has said, in an inspired writing, "If any man have not the spirit of Christ, he is none of His."

We have other tests of faith and of spiritual life which we apply for our personal satisfaction. There is a peace which passeth all understanding; there is a faith that clearly apprehends and rests upon the divine promise; and there is an unutterable joy in the Holy Ghost, attending a believing life—all this may awaken interest in our testimony as we affirm them to be actual elements in our own experience; but unless this unmistakable and irrepressible spirit of the Master himself pervades us and the words we utter, they will fall upon the ears

of the listener as "sounding brass and a tinkling cymbal." I may speak with the tongues of men and of angels, have the gift of prophecy, understand mysteries, have all faith, even to the removing of mountains, if I have not that manifest supernatural love which suffereth long and is kind, which is divested of envy and vanity, is not self-seeking nor easily provoked, thinketh no evil and endureth all things, "I am nothing." This is the spirit of Christ. Wherever this appears, the human heart bows before it; where it is lacking, there is no compensation for its absence in other elements, even of a high religious profession. There was one member of the late Centennial Conference in Baltimore who spoke but little, a man advanced in years, with no special grace in manner, and no attempt to produce an impression or to awaken interest in himself, who, with the opening of his lips, in the simplest utterance, arrested and held in tender silence and interest every listener. He so evidently breathed in every movement and utterance the spirit of Jesus, that we seemed almost to be listening to the Master himself when he spoke.

We had occasion, some time since, to refer to a very different incident. A conspicuous defender of revelation and powerful apologist for the Christian faith, in a strange town where he was temporarily stopping, lost utterly his temper under a small provocation and denounced a really unoffending man with an unrestrained violence that was painful to hear. A lecture of Mr. Ingersoll, in that village, against the Bible and Christianity, could not have effected the injury wrought by that unguarded act; and no positive utterances in reference to the moral power of the Gospel from the lips of the hasty speaker could redeem the evil influence accomplished by the uncharitable and violent spirit which he manifested.

We cannot defend ourselves against this involuntary judgment of those who are our constant witnesses. No explanation will avail us in reference to personal peculiarities, to the strength of our convictions, to our natural abhorrence of what is wrong, and a habit of characterizing it in language becoming its enormity, if our words and manner lack this divine charity and self-forgetfulness. We shall be adjudged, in spite of all our professions, as wanting the spirit of Christ—and all else is comparatively valueless.

Now the spirit of Jesus was meek, forgiving, self-forgetful, self-sacrificing, generous, unrevenging, praying God's forgiveness upon His foes. He made no effort to defend Himself against false testimony or to save His reputation; he was silent when reproached. If, then, Christ be formed within us, these characteristics will become evident as in the instance of Peter and John. They will transcend and transfigure our natural peculiarities just in proportion as they have the sway of our affections and lives. We have a right to expect this certainly in the case of mature Christians, and especially of those who profess that their lives are hidden with Christ in God. It cannot be disguised that, in the instance of not a few conspicuous professors of Christ's saving power, this spirit is painfully lacking. Perhaps nothing has hindered the spread of the profoundest and most blessed truth of the Gospel

—its power to save to the utmost of capacity as well as to the uttermost of sin and of life—than this absence, in notable instances, of the spirit of Christ. There are saints on earth, and have been, both before and since Paul dedicated his letters to some of them. There are saints whom we know; some of them from no pronounced utterances of theirs, from no remarkable experiences which they have publicly or privately related, but from their unmistakable heavenly tempers and sweet charities, from their likeness to the Master, and their involuntary influence over us when in their presence. They have already begun to be changed into His image, as from glory unto glory, and it is like breathing the air of Paradise to be in their presence.

But there are those who do not thus impress us, although they seem to have vouchsafed to them extraordinary experiences, and they are both pronounced and precise in their professions of supreme love and the full assurance of faith. We certainly have no enmity to holiness. God forbid! We honestly think our hearts drawn most tenderly to those who most nearly image forth the character of the Master. We are not prejudiced against any proper modes or measures to aid in bringing Christian disciples to the apprehension of all their privileges in Christ Jesus, our common Lord—we are only involuntarily repelled when, with all the prophesying and strength of faith, this divine, all-pervading, gentle, forgiving, enduring

Christ-love seems to be absent. We know eminently sincere and fervent disciples who have almost every other endowment recorded in that memorable chapter in Corinthians except this crowning diadem of holy charity. To affirm that the highest attainments in grace are reached without this, that the perfect righteousness of Christ covers all these natural weaknesses, permitting them still to exist, is simply the most perilous and pernicious form of Antinomianism. Paul was not ashamed of the Gospel, not simply on account of the pure and glorious character of its Founder, but because, in the heart of every believer, it became the power of God unto salvation. Let us not then shrink from submitting ourselves to this crucial test—unless "a man have the spirit of Christ, he is none of His."

EDITORIAL COMMENT.

We announce, with much sorrow, the death, in Marlboro, N. H., last Friday, of Rev. Leon C. Field, a member of the New Hampshire Conference. He had only reached the age of 38 years, and was in the full vigor of intellect and of a ripe and cultivated manhood. We were not unprepared for the announcement. A letter from the family, a week since, intimated that an article which we have of his, still unpublished, would probably be the last contribution from his pen to our columns. His health has been falling for years, and he has struggled with a resolute and Christian will against the inevitable progress of disease, preaching when his physical ability admitted it, and writing the able articles for the *Quarterly* and for our columns which have attracted so much attention. Bro. Field was one of our most promising young ministers. If he had been permitted to enjoy sound health, he would have taken a front rank among us. Even under the pressure of constantly increasing physical weakness, his sermons and addresses in Conference, and in Haverhill, Mass., and Concord, N. H., gave him a marked prominence, and created the highest expectations in his behalf for the future. He graduated with honor from Wesleyan University, class of '70. He has taught in Cazenovia Seminary and was president of Clinton University, Orangeburg, S. C. He could readily have secured the head of an institution of learning, but he had loved the work of the ministry, and his health was constantly limiting his activities. Bro. Field was the son of the late Rev. Chester Field, formerly a member of the New England Conference, who was, also, like his son, a victim of consumption. He was a nephew of Bishop Baker, and also of Rev. Dr. Miner of this city. He leaves a deeply-bereaved wife and two children, a mother and sister, both of whom are in the faith, and a family of six children, of whom the eldest, a son, is a student in the ministry.

Even when we promise and intend to insert an article, some occasion may arise which will render it impossible to fulfill our purpose. We have had an article by Rev. L. D. Bentley on the "Prayer Cure Question," ready for insertion for two weeks, and several others have been filed for print, but are crowded aside by Conference reports. They shall have their opportunity soon.

We have heretofore referred to the relation of Rev. Dr. C. W. Cushing to the editorial department of the *American Reformer*. The paper, which has taken from the beginning a high literary and moral stand, has been for two years before the public. It is a champion of every true reform, doing ample service in the great temperance movement. Its efforts, however, are not limited to one department of the moral movements of the day. It enters upon a new era with larger facilities. It is a 16-page, handsomely published sheet. \$1 a year.

Cassell & Co., New York, publish, in a very neat duodecimo pamphlet, with copious notes, the *National Academy of 1885*, with notes, names, printed and picture. It is a full and descriptive hand-book of the gallery during the present exhibition. A short history of the Academy is given, with sketches and portraits of its founders. 50 cents.

The New England Conference was placed under special obligation to the Boston and Albany Railroad, through the courtesy of Mr. A. S. Hanson, general passenger agent, at its late session. Ministers and visitors were passed over the road to Springfield and returned at a liberal reduction from the usual rates.

The First Place M. E. Church, Brooklyn, N. Y., of which Rev. W. W. Bowditch, D. D., is pastor, publishes, in a neat sheet, annually issued, a full statement of its financial business, and of its charities for the past year, with a list of members and officers, and (what is a very good idea) a collection of well written obituaries of the members who have died during the year. These annual sheets will form a continued history of the progress of the church.

There is a remarkable fascination in the rollicking songs of college students. A new edition of Moses King's collection of such songs has just been issued. Over 30,000 copies have already been sold. This remarkable sale is probably owing to the fact that nearly all the songs are found in no other collection. They are all fresh and copyrighted, and are the songs actually sung at all the colleges at the present time. There are sixty songs, with full music. The editor is Wm. H. Hills, a recent graduate of Harvard; and the publisher is Moses King, of Cambridge, Mass. It is sold for 50 cents.

Still another edition of the remarkable literary and ecclesiastical discovery of the age—"The Teaching of the Apostles"—is to be issued early in May under the editorial supervision of Dr. Schaaf, by Messrs. Funk & Wagnalls. It will be entitled, "The Old Church Manual," and will have facsimiles of the Jerusalem MS. and of cognate documents. The whole story of the discovery of the MS., its authenticity, and the value, will be given by the accomplished editor. It will be the most complete and exhaustive edition of this remarkable treatise.

Rev. N. M. Bailey, late of the New Hampshire Conference, on account of the health of his wife, has been transferred to the Wyoming Conference, and is stationed at Lehman, Pa. Bro. Bailey has had an excellent record for useful and faithful service at the East. He will be found to be a diligent and successful pastor in his new field. We doubt not he will receive a hearty welcome.

The Century Magazine Company of New York add a new bound volume (29th) to their series, making a royal octavo of 960 pages, superbly illustrated. This volume embraces the issues from November '84, to April, '85. In this period the circulation of

this magazine has nearly doubled. The publishers announce that more than a million and a quarter copies of the paper have been printed. Two hundred and fifty thousand of the last number were issued. The magazine has a large circulation in Great Britain, and is an honor both to the literary and artistic ability of this country.

The *Bay State Monthly* for April has a steel portrait of Charles Carleton Coffin, with a biographical sketch; also one of Col. John B. Clarke, of the Manchester (N. H.) *Mirror*. This number contains an instructive paper upon the Clayton-Bulwer Treaty vs. the Monroe Doctrine; a discussion of the "Divorce Legislation of Massachusetts," by Charles F. Sanger; and an excellent sketch of "Old Dorchester," by C. M. Barrows; with a variety of short articles.

The *Journal of Education*, published in this country by H. B. Dickel, is a monthly, with a strong corps of assistants, easily takes the lead of the educational periodicals of the country. Its discussions are fresh and practical, and are carried on by the leading educators and professional writers of the day. Just now it is giving a series of excellent articles upon the teacher's tenure of office, and meeting the criticisms of the *Andover Review* and others in reference to the practical, sanitary, and intellectual conditions of the public school.

A number of our esteemed editorial colleagues have made themselves and their readers unhappy over a sentence which a reporter of the *New York Tribune* quoted from the lips of Dr. Newman—"Great men can gain nothing from religion; but religion can gain much from great men." And now, as we supposed, Dr. Newman comes out and denies having said such foolish statement, but did say something diametrically opposite to the nonsense of the sentiment as reported, which is an evident truth. Religion does not need the patronage of great men, but great men need religion.

Sunday was an auspicious day for the People's Church. It was an unusually beautiful spring Sabbath. Large congregations gathered to welcome the new preacher. Tender and earnest prayers followed the pastor of the church for so many years, to his new charge. The excellent discourses of Rev. C. E. Davis, the new occupant of the pulpit, met with general and great acceptance.

Personal and Miscellaneous.

The report of the proceedings of the session of the New England Conference, contained from last week by the appointments, will be found on page 2 of this issue.

Our correspondent from the New Hampshire Conference, telegraphs, Monday morning:—

"Conference Sunday glorious. Forty-four seeking Christ last night. Rejoice with us!"

The address of Rev. J. E. Scott, at home for a short rest from his eleven years' work among the natives of North India, will be until the first of June, 38 Bromfield Street, Boston. His Sabbaths are all engaged, but he is prepared to lecture or give addresses upon missionary subjects during the week anywhere within the vicinity of Boston.

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The learning displayed in the book is prodigious. How a man such as Dr. Warren is, with the complex and extended interests of a great university to look after, could find time to search through science, history, mythology, poetry, and the literature of all ages and countries as he has done in preparing this book, it is difficult to understand. The book is not only a work of glancing from all climes, ages, and peoples, whose history, poems, traditions, or fancies can throw any light upon the question. And yet the book is not only readable, it is almost fascinating. The writing is in Dr. Warren's best style, which is saying much for it."

The *Old Testament Student*, for April, has an instructive paper from Prof. H. F. Smith, upon the "Textual Criticism of the Old Testament;" an "Analysis of Rabbinical Judaism," by Rev. James Scott, D. D.; "God's Covenant in the Prophecy," by Prof. C. J. Breckenkamp; and "Some Astronomy in the Book of Job," by Prof. R. V. Fortes; with a large body of valuable critical and Biblical notes.

Babyhood, the only periodical in the world devoted wholly to the care of young children, has succeeded in securing the services of eminent specialists in every subject with which it deals. The April number contains articles on "The Care of Children's Hair," by Prof. George H. Fox, M. D.; "Isolation in Contagious Diseases," by Dr. L. Emmett Holt; "True Croup," by Prof. John H. Ripley, M. D.; etc. Under the title of "Domestic Disinfection," George M. Sternberg, major and surgeon, U. S. A., publishes some of the results of the recent government investigation into the properties of the best disinfectants. Marion Harland's writing is as attractive as usual, and the "Baby's Wardrobe," "Nursery Problems," and other departments contain the accustomed variety of useful hints. 15 cents a number; \$1.50 a year. 18 Spruce Street, New York.

The May number of the *North American Review*, just out, has a poem by Robert Buchanan on "The Question," "Has Christianity Benefited Woman?" is discussed in this number by Mrs. Elizabeth Cady Stanton and Bishop J. L. Spalding. Pres. J. N. Pickard writes on "Why Crime is Increasing," and David Dudley Field on "Industrial Co-operation," while Prof. Andrew F. West, of Princeton, contributes an article on "What is Academic Freedom?" James Payn, the English novelist, discusses "The Fiction," and T. F. Thistlethwaite, Dyer, "Superstition in English Life."

We are indebted to Rev. Dr. E. W. Parker for a copy of the Minutes of the first session of the Central Conference of the M. E. Church in India, which was just organized by Bishop Hurst. It met at Bareilly, Jan. 13 and 14. There were fifty-one members upon its roll at the opening. The session was both profitable and hopeful. It is in the midst of many millions of heathen, with experienced laborers, American and native, and with excellent promise of large success in its evangelic and educational work.

C. F. Alden & Co., of Boston, have issued a valuable aid to pastors and Sunday-school teachers, in their new octavo edition of the old and revised versions of the New Testament, with notes by Rev. Howard Crosby, D. D., L. D. The volume is published with a blank leaf before each printed page, permitting of such additional notes as the student may desire himself to make. The verses in the paragraphs of the revised version are readily distinguished by bold punctuation marks, which is a great aid in designating the Scripture quoted. The exegetical notes by Dr. Crosby are condensed, critical, clear and very satisfactory. The Doctor is one of the best American scholars in the New Testament, as well as classical, Greek. The whole work, mechanically, is admirably executed and printed by Rand, Avery & Co., and is to be sold only by subscription.

Boston University issues its twelfth annual Year Book, making a very handsome octavo pamphlet of 154 pages. As usual, it is much more than a college catalogue, introducing, as the President is accustomed to do, some topics pertinent to the educational discussions of the hour, or to the general subject of liberal learning, and rendering the text of Year Books a series of special value, much sought

for in Europe as well as in this country. In addition to thoughtful and suggestive notes upon a number of topics, its *pieces de resistance*, in this issue, is an elaborate discussion of "Homer's Abode of the Living; An Elucidation of the *Voyages of Odysseus*." The whole scheme of the University is set forth in the Year Book, with the curriculum of each department. The University now numbers 620 students; 166 in the College of Liberal Arts. Its officers of instruction are 96.

The *Methodist Pulpit and Pew*, of which Rev. Dr. W. O. Peirce is editor, published at Fort Wayne, Ind., contains a report of the striking discourse preached by Bishop Foss at the People's Church, April 5, upon "The Opposite Views of Death Entertained by Christ and Paul."

The wife of John Mansfield, the excellent mother of Revs. John and George Mansfield of the New England Conference, died at her daughter's, Mrs. Bigelow's, in Natick, Mass., aged 85. Her venerable husband survives, at the age of 92. They were both devoted members of the old Needham Church—a saintly couple, whose lives have been a holy psalm. They were the esteemed friends of our earliest New England preachers.

On the Sabbath preceding the close of the N. E. Conference, Rev. J. W. Hamilton, not knowing of, or expecting, his removal from the People's Church, returning from the Conference session, preached in his own pulpit from the text he proposed at the late General Conference, "If any man will come after me, let him deny himself and take up his cross and follow me." Bro. Hamilton has taken every step to secure for his successor a hearty welcome and warm co-operation from the membership of the People's Church.

Rev. Dr. H. W. Bolton and Rev. J. M. Driver have issued a new volume of songs, with music, for camp-meetings and Sunday-schools. Some of the music and songs are original, and a fine selection of the best hymns of the ages, with the old familiar music, and of the modern lively songs and tunes, has been made. Both of the editors are rare social meeting singers. They know what is wanted in an earnest meeting, whether in the grove or vestry, and, without doubt, offer their many friends a collection of melodies that will secure a wide and popular patronage. For sale by J. P. Magee.

Mind in Nature, of which a second monthly number has been issued for April, is a very neatly published periodical, with a corps of intelligent writers and devoted to the discussion of the relation of mind to matter, especially in its scientific and moral aspects. This number has thoughtful papers from Bishop Fallows, Dr. H. W. Thomas, Dr. Parks on "Mind and Prayer in Healing," Dr. Davis upon "Hypnotism," Prof. Frier upon "Evolution," and Bishop Cox upon "Catholicism." It is published in Chicago by the Cosmic Publishing Co., 171 West Washington St. \$1.00 a year.

J. Fitzgerald, 20 Lafayette Place, New York city, who has been so long engaged in the publication in a cheap form of valuable scientific treatises under the title of the "Humboldt Library," has now commenced the bi-monthly issue of the "Library of the Fathers of the Church." The first issue will be the well-known "Confessions of St. Augustine," as revised from an earlier translation by Rev. E. B. Pusey, D. D., professor of Hebrew in Oxford University. The separate numbers will be sold for 25 cents. \$5 a year. The last issue of the Humboldt Library is an extended and graphic description of the Black Death—a deadly pestilence which prevailed in Asia and Europe in the fourteenth century. 15 cents.

One of our heavily-burdened pastors inquired of us last week if Dr. Tourje would probably send out one of his European excursions this season. Here is the answer, in the shape of an interesting illustrated pamphlet, announcing a three months' tour with its ample itinerary. This is the eighth season, and the Doctor's long experience enables him to secure the largest opportunities with the least trouble and expense. His company leaves New York in the splendid steamer "City of Rome," June 2. Send for his excursion pamphlet. His address is the New England Conference, Secretary of Music, Franklin Square, Boston. This is by far the cheapest, readiest, and most comfortable way of visiting the chief cities and sights of the European continent.

New England Conference has made, this year, generous contributions to sister bodies. We give our vigorous and eloquent brother, Rev. Dr. O. A. Brown, to the New Jersey Conference, and congratulate the brethren upon the able accession which they have received to their number. We are very grateful for the exchange they offer in Rev. Dr. S. L. Baldwin, who will fill the important pulpit of the Saratoga St. charge, East Boston, and will meet with a hearty welcome among us. We recognize his ability and efficient service for the church in the missionary field, and at home, and the prize we have in his estimable and accomplished wife. We send out, also, in the vigor of his young manhood, our Brother C. D. Hills, who has for three years held with a constantly strengthening grasp the respect and love of the Saratoga St. Church. Pittsfield and Troy Conference owe us their hearty acknowledgments for this gift which we endow them. We are prepared to look favorably upon the exchange that has been made in Rev. Geo. Skene, who follows Rev. F. Woods at Trinity, Springfield. We reluctantly disclaim with our benevolent excellent and popular Bro. H. D. Weston to the New York East Conference, and offer the right hand of fraternal fellowship to Bro. Thomas, who brings to Harvard St. M. E. Church, Cambridge, a rare reputation as an able preacher. Exchanges in these cases certainly have not been robberies.

Large space is appropriately given in the editorial columns of the *Observer* of April 9 to an account of an interesting anniversary held by the editors and authors of that paper. It was the fifty-fifth of Dr. Prime's editorial connection with the paper. It is a remarkable instance of a protracted editorial term; and to the latest issue there has been no failing of vigor or interest on the part of the venerable and experienced editor. All Christian men in the land owe a tribute of gratitude to Dr. Prime for his unflinching, brave and faithful stand for the "truth as it is in Jesus," taken by him, for all these years, both in the columns of his paper and as an influential citizen of the metropolis of the country. We have long read with pleasure and profit the columns of the *Observer*, and no portion of the paper with more gratification than the articles of Dr. Prime. "He may be returning to heaven," and long may "his bow abide in strength!" The paper was never doing better, or exercising a more powerful or wholesome influence on society, than at present. We include the whole editorial course in our congratulations, some of whom we reckon among our personal friends.

The May number of the handsome monthly issued for Sabbath reading by Cassell & Company, entitled the *Quarter*, has a sensible article on Sunday-school addresses, an excellent paper by Dean Plumptre on "Living to Ourselves," an illustrated article by Rev. Dr.

J. Stoughton on "Sunday Thoughts in Other Lands"—the scene of this paper being Dresden. Archdeacon Gore gives a third paper upon "The Growth of the New Testament," and Rev. Dr. W. M. Taylor, of New York, a second article upon "Reserve Forces in Character." The serial stories keep up their interest, and the longer articles are interspersed with well selected miscellany. The illustrations are well executed. \$1.00 a year.

The Worcester *Spy* devotes a solid column to the Methodist pulpits of that city. Evidently the new pastors are making a fine impression.

We are writing this notice with the admirable fountain pen advertised and pictured in another column. It is a real pen, not a pen, and being fitted to the hand of the writer, and of all the facility of an ordinary gold or steel pen. It carries its own ammunition for a long period, and is readily kept in order—a wonderful comfort for a busy writer.

To the Members of the N. E. Conference.

Being obliged by illness to leave the Conference by the first train on Monday morning, the following letter sent to Springfield, not arriving till after I left, was remailed to me at Boston, and I received it on Wednesday, not after the final adjournment. I regret that it could not have been read to the Conference, and therefore request its publication in the *HERALD*.

LYNN, April 11, 1885.

REV. S. CUSHING, DEAR SIR: By the will of my father, Rev. A. D. Sargant, the following bequests were made to the trustees of the N. E. Conference of the M. E. Church:—\$100—the income to be appropriated for several benevolent purposes; \$100—the income to be used within the bounds of the Conference; \$100—the income to be used for the support of the People's Church.

These bequests are now payable, and will be ready for you on your return from Conference, or soon after. I will see you. The receipt of treasurer is sufficient discharge.

Geo. D. SARGANT.

S. CUSHING, Treasurer of the Trustees.

April 16.

NEW ENGLAND SOUTHERN CONFERENCE.

(Reported by REV. J. F. ERIKSSON.)

The forty-fifth annual session of this Conference was opened in the fine and spacious M. E. Church of Rockville, Conn., Thursday, April 16, at 9 o'clock, Bishop Harris presiding. Most of the preliminary examinations were conducted at the day previous. Wednesday evening, Rev. W. H. Boole, of the New York East Conference, delivered a wonderful lecture upon temperance before the Conference Temperance Society. He kept the audience spell-bound for two hours and fifteen minutes. The opening morning service consisted of the sacrament of the Lord's Supper. The Bishop read the third chapter of Acts, commencing with the seventeenth verse. The 78th hymn was sung, and Revs. C. N. Hinkley and W. H. Stetson offered prayer. The presiding elders and several ministers of the Conference assisted in the service of administration. A large number of the members of the Conference and others commended the Saviour's death.

After the interesting communion service, the secretary of last year, Dr. M. J. Talbot, called the roll of the Conference, to which 107 responded. Dr. Talbot was re-elected secretary for the twenty-fifth time, but he declined serving. An informal vote for secretary was ordered and taken. The tellers retired to count the ballots.

Nine o'clock was

opened by singing the 674th hymn, Rev. H. Montgomery conducting the devotions and leading the meeting for a half hour. Before the hour of nine a large number had assembled, and the business began at that time.

The Bishop reported that Conference was allowed to draw on the Charter Fund for \$30, and for \$241 upon the Book Concern. There were several communications presented and referred.

The report of the East Greenwich Academy was read by the secretary of the board of corporation, Rev. H. W. Conant. This was referred to the committee on Education. Rev. O. H. Fernald, principal of the Seminary at Greenwich, addressed the Conference, presenting a most encouraging present and outlook for that time-honored school. Never has there been a more encouraging state of things there.

Dr. Cummings was reappointed agent of the Baldwin Place Home, of Boston.

J. W. Willitt presented the matter of statistics, and reported inaccuracies and those churches whose statistics had not been received.

Dr. Hartzell was introduced and briefly addressed the Conference.

The Bishop introduced Mrs. Willing, secretary of the bureau of organization of the Woman's Home Missionary Society, who addressed the Conference. Her eloquent and pathetic words moved almost every heart in the assembly. Her reference to Mormonism and the poor whites of the South and the Indians thrilled many hearts. Seldom have we heard a more impressive address.

Rev. A. A. Wright, Dean of the Chautauque School of Theology, was introduced and addressed the Conference. He amused and instructed and moved the audience.

Several brethren who have been transferred—N. T. Whitaker, W. W. Colburn, H. J. Fox and F. K. Stratton—were introduced. Also Rev. M. Forbes, of Rockville, and Dr. Beach, president of Wesleyan University. The latter addressed the Conference in the interest of the college.

Rev. W. C. Walker, of the Baptist Church, was introduced.

At this point the Conference proceeded to ballot for a secretary.

Pending the counting of the ballots, Central Church, Brooklyn, was fixed as the seat of the next Conference.

S. O. Benton was declared elected secretary of the Conference.

The 20th Question was taken up, and the Providence District was called. Dr. Talbot presented his annual report as presiding elder. He reported the decease of C. S. Sanford. Revivals have been quite prevalent this year. There has been a general state of interest in the churches and Sunday-schools. There have been a new church costing \$20,000 erected at Attleboro; also a new church at South Braintree. The church at Campello has been greatly improved at a cost of \$2,775. Important improvements have been made in churches and parsonages in several churches. He referred to progress in the work among the Swedes.

The reporting of amounts collected for any cause except missions was dispensed with for this year by vote.

The character of effective elders was continued until the district was finished, and the time for the session expired.

Dr. D. A. Whedon was granted a superannuation relation.

L. P. Causey was located at his own request.

H. W. Conant was appointed corresponding secretary of R. I. Temperance Union.

F. D. Blakelee was granted a superannuation relation.

Notices were given, the minutes of the morning were read and approved, and the session closed with singing the doxology and the benediction by J. B. Husted.

At 2 o'clock the Conference met for executive session. Dr. D. A. Whedon conducted the devotions at the opening. Only a small part of the Conference met at this hour.

J. H. James was added to the committee on Memorials. D. A. Whedon, J. H. James, G. H. Bates, N. T. Whitaker, and J. Livesey were appointed a committee to inquire into the circumstances of the transfer of S. J. Carroll from this Conference.

Wm. McK. Bray was appointed agent of East Greenwich Academy.

The 21st Question was taken up, and Nelson Klund, a Swede, was received on trial. By vote he was elected to elder's orders under the missionary rule.

John B. Smith, Julian S. Wadsworth, Fred. C. Baker, Wilbur C. Newell, John McVay and Percy B. Ackley were received on trial. Percy Perishoff was elected to deacon's orders and received on trial. Chas. T. Hatch was received on trial.

The 22nd Question was taken up, and Thos. Sumner, Frank P. Parkin, W. W. Hall, Lewis B. Coddling and Frank Bowler were admitted into full connection.

C. H. Dalrymple and H. M. Cole were continued on trial.

An executive session for next year was ordered.

At 3 o'clock the minutes were read and notices given. The Conference adjourned at nearly 5 o'clock with doxology and benediction by S. McKown.

At 2:30 the Woman's Home Missionary Society held their annual meeting in one of the Congregational churches. Rev. G. W. Hunt presided. Mrs. Willing delivered one of her eloquent addresses. A deep interest in the subject was manifested.

The Conference Home Missionary Society held their annual meeting in the evening, Rev. E. D. Hall presiding. Revs. S. O. Benton and Geo. W. F. Hunt were the speakers. They urged the great demands of our work very earnestly. The feeble societies and new fields call for much larger contributions. The president of the evening presented some stirring words at the close of the principal addresses. But thus far the enthusiasm of our anniversary has fallen below past years. Perhaps the pressure of the times has its effect. There was an appeal for subscriptions to the funds of the society. The amount secured we did not learn.

(Continued next week.)

NEW HAMPSHIRE CONFERENCE.

(Reported by REV. O. S. BARTLETT.)

The New Hampshire Conference of the M. E. Church began its fifty-fifth annual session at the Methodist Church at Littleton, April 16, Bishop Cyrus D. Fox in the chair.

He announced the old gathering song, "Hymn 727." "And we yet have," which he sang with great fervor, and read the second chapter of 2 Timothy; and L. L. Eastman, one of the fathers of the Conference, led in prayer.

This was followed by a sacramental service, which was indeed a season of sweet communion. A large number, both of ministers and laymen, participated.

The Bishop addressed the Conference in a few well-chosen words, expressive of his pleasure in meeting the brethren whom he had been designated to meet three years ago, but was hindered by his severe illness.

The roll was then called by the secretary of the session, and seventy-one responded to their names.

It was noticeable how many among the senior members of the Conference were absent. The infirmities of age are being felt by most of them, and some of their faces will never see again in our gatherings.

When the names of Amos Kidder, Silas Quimby, James M. Young, and Alva B. Carter were called, it was announced that they had died during the year.

S. E. Quimby was again unanimously elected secretary, with the privilege of selecting his assistants. He nominated O. S. Bartlett, N. C. Alger, and J. P. Frye, and the Conference elected them.

The presiding elders were chosen a committee to nominate the standing committees. They presented a full list, according to their usual custom. The nominations were confirmed, with the exception of the committee on Statistics. According to the action of the last General Conference, it became necessary to elect a statistical secretary. C. E. Eaton was chosen, and J. H. Trow, K. P. F. Dearborn, and J. H. Knott.

It was voted to appoint a committee of three to confer with the trustees of the N. H. Conference district, and made fitting reference to the election of a person to fill the said professorship.

G. W. Norris, H. Dorr and W. I. Gill were appointed.

It was voted to appoint a committee of three to confer with the trustees of the N. H. Conference district, and made fitting reference to the election of a person to fill the said professorship.

G. J. Jenkins, presiding elder of Dover district, read a very encouraging report of the work under his care. Souls have been saved, burdensome debts removed, church property improved, and a general line of prosperity seen. The names of all the effective elders were called, their characters passed, and they reported their missionary collections.

D. C. Knowles asked that a detailed statement of his work as financial agent of the Conference Seminary be not published in the Minutes this year, as it would be but fragmentary, but by next year it could be complete. The request was granted.

M. T. Clary read his report as presiding elder of Concord district, and made fitting reference to the four years of service spent with the brethren under his care. The work has been prosperous. Substantial improvements have been made in church property, and he turns over the work to his successor in good condition.

The character of each preacher was passed, and his missionary collection reported.

The report of Claremont district was read by the retiring presiding elder, O. H. Jasper. There have been a great revival, and many extensive improvements, but the work has not been so good.

The character of each preacher was passed, and his collections reported.

The hour for meeting was fixed at 8:30, the first half hour to be spent in devotional services, and the Conference business to begin at 9 o'clock. The hour of adjournment was fixed at 11:45.

Rev. G. I. Bard, of the N. H. Congregational Association, was introduced and presented the fraternal greetings of his denomination. The Bishop responded in a very happy speech.

Rev. F. H. Lyford, pastor of the F. W. Baptist Church of Littleton, was introduced. Voted to extend the time.

The Conference nominated the following to be trustees of the Conference Seminary, they to be confirmed by the trustees: C. U. Dunning, G. W. Norris, O. S. Cole, and T. W. Bates.

Voted that the pastor at Nashua be appointed to present the fraternal greetings of this Conference to the next meeting of the Congregational Association to be held in Nashua next September.

A draft was ordered on the Charter Fund for \$30, and one on the Book Concern for \$155.

A paper from the treasurer of the Episcopal Fund was presented, giving the amount apportioned to this Conference to raise the endowment year. It was ordered put into the hands of the presiding elders for apportionment to the various churches.

Papers concerning the Freedmen's Aid Society, Board of Education, Book Concern, and School of Theology, were presented by the Bishop, and referred to their appropriate committees.

The cases of L. Draper, J. Hooper, and L. C. Field were recommended to the fraternal consideration of the board of stewards.

C. Parkhurst presented a letter of sympathy to our former laborer, L. C. Field, who lies near to death's door, with the request that the secretary of the Conference be directed to forward it to him at once. It was adopted by a rising vote.

The Minutes were read and approved, notices given, the doxology sung, and the benediction pronounced by G. I. Bard.

At 2 o'clock, C. H. Chase, who has been in the itinerant ranks for forty-five years, preached the Conference sermon. F. E. White and M. Howard assisted in the opening services. He chose his text from 2 Cor. 6: 1: "We then as workers together with God."

He presented as his leading thought the fact that all Christians are workers. It was a very interesting sermon, and was listened to by an audience that filled the church.

In the evening was held the missionary anniversary in Union Hall. Chaplain McCabe was expected, but being unable to come, he sent Dr. Butler, who addressed a crowded house. He told us of his first and last reception in India. His remarks were enthusiastically applauded by the ministers. He made an earnest plea for the million dollars asked for by the missionary societies.

Thus closed the first day's session of the annual gathering.

FRIDAY.

The morning prayer-meeting was led by the Bishop, and began promptly at 8:30. It was well attended, and was a precious season.

At 9 o'clock the doxology was called to order, and Dr. Wm. Butler introduced, who presented the cause of missions, and put special emphasis on the call for a million dollars.

The Conference joined in singing the stanzas, "O how sweet it will be," etc. The roll of yesterday's absentees was called, and nine responded to their names.

It was voted that "Who are the superannuated preachers?" and F. C. Pillsbury, L. R. Danforth, O. S. Danforth, Albert Twichel, W. A. Loyne, and Geo. N. Dorr were reported by their committee, represented by their elders, and continued on trial.

Bro. Loyne had not appeared before the committee of examination, and he was not prepared on the studies of this year. His case was thoroughly discussed, and he was continued with the understanding that he was not advanced, but must pass next year on the first year's course only.

The 13th Question was taken up: "Who are the traveling deacons of the second class?" There was but one lone traveler that way—Chas. J. Chase—who was passed.

It was voted that "What traveling deacons have been elected to elder's orders?" J. A. Bowler, C. E. Eaton and E. R. Perkins, being duly recommended, were elected.

Alex. McGregor, a member of this class, being sick, was unable to be before the committee. He was continued as a deacon of the second class.

"Who are the superannuated preachers?" was the next question. The names were called of R. Dearborn, C. H. Smith, L. Draper, T. Carter, L. W. Prescott, J. Hooper, J. Thurston, A. C. Hardy, L. C. Field, J. A. Steele, J. Pike, H. Chandler, N. M. Bailey, S. Holman, H. Woodward. Their characters were passed, and a letter was read from Bro. Carter, and the continuance of the same relation was granted to all save L. Draper, who was granted a superannuated relation at his own request, and Jas. Pike, whose relation was changed to effective.

It was voted that "Who are the superannuated preachers?" The following were passed and continued in the same relation: E. Scott, J. G. Smith, John Carrier, D. Lee, L. H. Gordon, S. Wiggles, S. Beadle, L. Howard, R. Tilton, P. Wallingford, W. Hewes, L. L. Eastman, J. M. Bean.

J. Currier and L. L. Eastman addressed the Conference.

It was voted that "Where shall the next conference be held?" Keene and Exeter were nominated. Each place had its friends who gave a faithful presentation of the claims and advantages of each; it was finally decided by a vote of 38 to 25 to go to Keene.

A vote of thanks to the Exeter Church was passed for their cordial invitation. It is hoped they will not be weary in well doing, but send us an invitation again.

G. J. Jenkins, treasurer of the Conference's trustees, presented his annual report, which was accepted and placed on file. It shows that funds in the hands of the trustees are well invested and are yielding good returns.

Several items of the report were acted upon; the money going to specific objects by the vote of the Conference.

A spirited discussion arose on the matter of publishing the names of the subscribers to the missionary cause, in the Conference Minutes. A motion to this effect was made and discussed. It was finally voted to lay it on the table.

J. M. Ayrault asked the ruling of the Bishop, whether, according to the Discipline, it was not necessary to publish the names and amounts in the Minutes unless the Conference ordered otherwise. He ruled that it would be necessary. It was then moved that we should not publish them. After some discussion, it was again moved to lay on the table. This was lost. After further discussion the motion prevailed.

The case of H. Chandler was recommended to the favorable consideration of the stewards.

Voted to extend the time.

Voted that when we adjourn it be to meet at 3 o'clock for the memorial service; and that when adjourned from that service, it be to meet at 7:30 for a Conference session, when the class to be received will be addressed by the Bishop.

A committee of three, consisting of C. Parkhurst, J. M. Durrell, and D. C. Knowles was appointed to nominate the visitors to our various institutions, fraternal delegates, and one to preach the Conference sermon.

The Conference requested the Bishop to appoint D. C. Babcock district secretary of the National Temperance Society.

J. M. Bean and D. C. Babcock were granted leave of absence from the session of to-day.

The Bishop announced that the minute business was nearly complete, only a very few items being left to be attended to, and called for all reports to-morrow.

Several papers presented by the Bishop were referred to their respective committees.

The minutes were read and approved.

Notices were given, the doxology sung, and benediction pronounced by Bishop Fox.

The annual missionary sermon was preached in the afternoon at 1:30 by J. D. Folsom. His text was Acts 17: 16: "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." It was a very excellent sermon, and the brother did himself credit.

At the close of the missionary sermon, the Conference met according to adjournment for the memorial services. C. M. Dinwiddie presiding at the request of the Bishop.

After the introductory devotional exercises, memoirs were read as follows: Of Silas Quimby, by C. H. Chase; of James M. Young, by J. W. Freedy; of Alva B. Carter, by Thomas T. Tyler; of Amos Kidder, by James Noyes; of Sister Scott, wife of R. Scott, by C. H. Chase; of Sister Chase, wife of C. H. Chase, by J. M. Durrell; of Sister Lee, by J. M. Ayrault; of Leon C. Field, by J. W. Adams, who stated that inasmuch as Bro. Field's death occurred only this morning, the sketch was necessarily incomplete. Remarks were also made by D. C. Babcock, D. C. Knowles, E. C. Bass, and J. E. Robinson. It was voted that J. W. Adams be requested to complete the memoir for insertion in the Minutes.

Voted that the committee on Memorials take into consideration the feasibility of appointing a committee from the Conference to attend his funeral.

Voted to adjourn to 7:30 till Union Hall, for a Conference session.

"Rock of Ages," was sung, and the benediction was pronounced by S. E. Quimby.

The evening session was held in Union Hall, the church being too small to accommodate all who wished to attend.

The Conference met at 7:30, the Bishop in the chair.

The class to be admitted into full connection was called forward. They were H. H. French, Wm. Ramsden, C. J. Fowler, and Fred H. Curson.

The religious services were conducted by the Bishop, after which he delivered a most forcible and telling address, on "The Ministry Demanded by the Times." All who heard it have something to think of for some time to come. An abstract of it need not be given, as it was clearly portrayed by the N. E. Conference correspondent in reporting the proceedings of that Conference.

After the address the usual disciplinary questions were asked, and affirmatively answered.

Action on each case was deferred until to-morrow morning's session.

The committee on Memorials presented the names of D. C. Knowles, J. M. Durrell, C. Parkhurst, D. C. Babcock, and J. E. Robinson, to attend the funeral of Bro. Field.

Voted that when we adjourn it be to meet at 8 o'clock to-morrow morning.

Notices were given, the doxology sung, and benediction pronounced by Bishop Fox.

(Continued next week.)

The Churches.

(See also page 6)

MASSACHUSETTS.

Boston, People's Church.—The people part with their pastor with great reluctance. The long pastorate of Rev. J. W. Hamilton, his herculean labors and immeasurable sacrifices in their behalf, have very tenderly endeared him to his congregation, who cling to him all the more now that the edifice is completed.

At a meeting of the official board, held Wednesday evening, April 15, a series of resolutions were unanimously adopted in reference to Bro. Hamilton, expressing the affection and esteem of

the church, and recording their high appreciation of "his untiring labors, his self-sacrifice, his preaching of the Word, and his pure life." His successor, Rev. C. E. Davis, is a very promising young man, and well deserves the fullest sympathy and co-operation of all.

Winthrop St.—On Sabbath evening, April 5, the pastor, Rev. A. B. Kendig, presented to the audience of the Winthrop St. Church his report, which embraced a fraction less than eight months of service. During this time 35 new families have rented pews, aggregating an annual value of \$675. There joined by letter 35, from probation 2, and on probation 58. The Bible school increased 121. There was raised in cash for all purposes \$9,065 37. In addition to the double quartet, a chorus choir of forty voices has been organized, and are rendering excellent service. Ten church classes have been organized, with a total weekly attendance of thirty per cent of the entire membership. The weekly prayer-meeting averages eighty.

The demands for the present fiscal year are provided for. Pastor and people are united to make the present a successful year in church work.

Somerville, Union St.—The appointment of Bro. Hamilton gives very great satisfaction. The retiring pastor's wife was made the recipient of \$40 on Friday of last week.

Plint St.—The pastor gave at the close of the year the following facts: Receipts from pew rents, \$861; stewards' subscription, \$728; weekly offering, \$186. The trustees received \$1,066; the stewards expenses were \$1,720; that of the Sunday-school, \$520. Twenty-eight have joined by letter and eight by probation. The membership is now two hundred. The pastor during the year preached 92 sermons, attended 126 prayer-meetings, 60 class-meetings, 40 sessions of the Sunday-school, married 15 couples, attended 16 funerals, baptized 9, and made 756 pastoral calls.

Park Ave.—After the pastor's Easter sermon, he announced that the membership was 127—a gain during the year of 32; probationers, 14. The church is thriving nicely under Bro. Osgood's care.

Natick.—At the fourth quarterly conference, a resolution highly appreciative of the three years' pastorate of Rev. C. E. Davis was unanimously adopted by a rising vote, emphasizing his "persistent faith and indomitable will, which opened the way against almost insurmountable obstacles for the completion of the new beautiful and commodious church edifice."

Lowell.—Eleven were baptized and nineteen received on probation, April 5, at the Central Church. At the Highlands, after an Easter sermon, four were baptized, ten admitted in full, and one on probation, making a total for the year of 57 new members and 14 on probation—a net gain of 55.

Worcester, Grace.—The annual reunion was of special interest on account of its farewell to Dr. Elm, who has closed a very successful pastorate. During the past three years the debt has been reduced nearly \$15,000. The Sunday-school is now 25 per cent larger than three years ago. Dr. Elm was made the recipient of a purse of gold coin, Mrs. Elm of a Rogers group ("Jacob and Joseph"). Miss Clara a handsome volume of poems, and Miss Gracie a pretty gift.

Trinity.—The occasion of the "egg-breaking" of collectors of pennies toward paying the church debt was very interesting. One hundred dollars were realized. The largest sum collected by one person amounted to \$15.87. Dr. Rogers presented the most successful collector with an Oxford Bible, and was in turn presented with a golden egg, containing \$50.

Laurel St.—Special preparation is being made to celebrate the fortieth anniversary, July 20 next. This is the second Methodist Church organized in the city. It began with sixty members, five of whom still survive. Their house of worship was dedicated Feb. 27, 1849, by Pres. S. Olin, of Wesleyan University. The following pastors have served the charge: Revs. R. S. Rust, D. D., James W. Mowry, F. A. Griswold, J. Marcy, J. C. Cromack, T. W. Lewis, A. Canoll, W. Pentecost, H. D. Weston, F. Nichols and G. M. Smiley.

Holyoke.—A chapel is to be built this season on the Manchester grounds. James F. Allyn has kindly given a fine building lot, 90 x 100 feet. The chapel will probably be constructed of brick, costing about \$3,000. The pastor will preach there afternoons, and a Sunday-school will be organized.

Ware.—The annual meeting of the W. F. M. Society of the old Worcester district was held March 26. Mrs. Keith, of Worcester, was chosen president, and Mrs. Smiley, of Worcester, secretary. Very interesting papers were read by Mrs. Knowles, of Worcester, Mrs. Rice, of Webster, and Mrs. Richardson, of Warren. The missionary love-feast was very enjoyable. The best meeting yet. The pastor had an interesting close of his three years' pastorate.

Spencer.—A new organ is to be put into the church this spring.

Mansfield.—Rev. N. W. Jordan's Sunday-school class recently presented him with an Unabridged Webster's Dictionary, accompanied with a fine holder for it from some little members of the school. Bro. Jordan was also the recipient of a gold watch from other friends.

Dedication at Greenfield.

The programme as previously published was carried out. The afternoon sermon by Bishop Fox, from John 2: 8: "We do know that we know Him," was an eloquent and masterly exposition of the doctrine of positive religious experience. The evening sermon by Rev. F. Woods, from the words, "There remaineth, therefore, a rest for the people"

(Continued on page 8.)

THE TRUTH.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure—testing as high as 99.95 per cent and not less than 99.50 per cent.

From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

STILLWELL & GLADDING.
Chemists to the New York Produce Exchange.

NEW YORK, NOV. 25, 1884.

Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

Money Letters from April 11 to April 18, 1885: C. B. Bease (2), L. W. Bowers, C. S. Hickock, E. B. Barron, A. B. Baker, G. M. Clarke, G. L. Collier, O. P. Call, L. Clifton, A. J. Devereaux, N. A. Glidden, Geo. Hancock, L. S. Jones, V. W. Matson, G. W. Norris (2), H. Newcomb, R. G. Pope, A. Raynold, H. M. Stepper, S. Sibley, W. I. Ward, G. N. Westworth.

Marriages.
(Marriages noted over a month old not inserted.)

WARDWELL—HODGSON.—In Boston, by Rev. A. Cushing, April 18, William T. S. Wardwell and Lillian L. Hodgson, both of B.

ROGERS—LEONARD.—In this city, April 15, by Rev. R. M. Rogers, D. D., Hanson R. Rogers, of Boston, and Lettie R. Leonard, of Roxbury.

BROWN—MEYER.—At the People's Church parsonage, April 15, by Rev. J. W. Hamilton, Henry T. Brown and Clara M. Meyer, both of Boston.

SCHOFIELD—HUGHES.—At the People's Church parsonage, April 15, by the same, Clarence H. Schofield and Mary E. Hughes, both of Boston.

BECKER—STROUT.—In South Framingham, April 15, by Rev. W. R. Eastman, Edward A. Becker and Annie M. Strout, both of Framingham.

PRINCE—COLMAN.—In Newport, Me., by Rev. H. W. Thayer, Rev. W. C. Prince, of Portland, Me., and Lettie M. Colman, of Portland, Me., at the residence of Rev. J. C. Prescott, by the bride's father, assisted by Rev. C. E. Stricker, Hamilton W. Leitch, of Cape Elizabeth, New Mexico, and Helena T. Prescott, of W.

WEED—CARTER.—In West Bridgewater, March 31, by Rev. G. W. Barber, Harland E. Weed and Lettie M. Carter, both of B.

THAYER—ATKINSON.—In Orrington Centre, April 15, by Rev. C. A. Maine, Herbert E. Thayer, of Orrington Centre, and Gertrude P. Atkins, of Bangor.

Business Notices.

DRS. STRONG'S REMEDIAL INSTITUTE.
Saratoga Springs, N. Y.

For Nervous, Female, Child, Malarial, and other Diseases. Use Turkish, Russian, Roman, Electric, Massage, Vacuum Treatment, Swedish Movements, etc. Send for circular.

S. S. and S. E. STRONG.

The combination, proportion, and process in preparing Hogg's Sarsaparilla, are peculiar to this medicine, and unknown to others.

Church Register.

HERALD CALENDAR.
Meetings for the Promotion of Holiness every Monday, at 7 p. m., in Wesleyan Hall.

CONFERENCES. PLACE. TIME. BISHOP.
Maine, Middleboro, Me., April 23, Harris Vermont, Bellows Falls, Vt., 30, Bowman East Maine, Ellsworth, Me., May 1, Bowman

VERMONT CONFERENCE—RAILROAD NOTICE.—The railroads will furnish free return checks for all persons paying full fare one way to attend Conference at Ellsworth, Me. Checks over the Vermont Valley and Sullivan County R. R.'s to all points between Windsor and Brattleboro, and including those stations, must be obtained of conductors while passengers are en route to Bellows Falls. Over other roads checks must be obtained of the Secretary.

The Family.

MEMORY.

BY HOLDS FREEMAN.

Upstairs on the worn-out pallet,
Feeble, pallid, and gray,
In the warmth of the laughing sunshine,
Dying, the old man lay;
While crept up the creaking staircase
The children's laugh at play.

Outside were the glow and beauty,
That buds and blossoms bring,
Earth arrayed in emerald robes,
Life such a joyous thing,
With the blackbird sweetly trilling
A welcome to the spring.

"Through glow of the early morning,
And gloom of midnight dread,
What do you think of?" she whispered,
As she bent o'er his dying bed.
"What fancies and visions beckon,
What voices call?" she said.

A glow on the pallid forehead,
The dim eyes did with tears;
"There comes a voice through the darkness,
Now hushed for sixty years;
And it tells an olden story,
That soothes away my fears.

"It sweeps through the clinging shadows
Of manhood's godless day,
Till the years of toil and weakness
Fade like a dream away
In the gleam of olden sunshine,
On boyhood's path that lay.

"I walk in the pleasant sunshine
Through green and waving grass,
And sit once more in olden places
At the vicar's Bible class;
And sing again those old hymns
Which once I loved, alas!

"His voice in my ear keeps ringing
With pleading, earnest strain;
He tells of the Shepherd seeking
His sheep o'er hill and plain,
And bringing them home rejoicing
Safe to His fold again.

"And his voice as the shadows deepen
Grows clearer and more plain,
How strange that the story's sweetness
Once listened to in vain,
Comes back like a playing angel
In nights of fear and pain!

"Jesus," the weak lips faltered,
"Dear Lord, what love unkind!
Hast Thou shown Thy lost one seeking
Through darkness dark waters cold?
Yea, bringing me home at midnight
To shelter of Thy fold!"

MEN OF THE PAST - BRIEF MEMORIES.

BY REV. H. VINCENT.

It was suggested to the writer some time since, to furnish for publication some recollections of the early ministers and others in New England Methodism. Thinking I would some time heed the proposition of an old and highly esteemed friend, I now offer some such sketches. Of course these must be of but few persons out of the many that come up in the recollections of long years, and they must be very brief. Be it understood, I do not propose drawing upon the biographies printed in the Annual Minutes, nor upon the sketches read before the Historical Society by our historiographer. These will be of New England men, mainly, if not wholly, within the bounds of the New England Conference, as it was some fifty and sixty years ago.

REV. EPAPHRAS KIBBY,

well known in New England, and of whom I have given historical sketches in another writing, preached on Martha's Vineyard while in 1779. Many years after, he told me that when a young man he preached some time in Maine, and that while there he baptized the twin brothers, Gershom F. and Melville B. Cox, when children. When, in 1830 and 1831, Mr. Kibby, being stationed in Edgartown, had one of the greatest revivals ever known there, and one of the most enduring as to the following lives of the converts, it was believed by intelligent men to be all owing to the soundness, thoroughness and faithfulness of his preaching; that of the second year being specially of a character to instruct and build up in the faith of the Gospel of Christ.

In the early days of New England Methodism

REV. GEORGE PICKERING

was in the strength of manhood. A Southern man by birth and training, the most of his ministerial life was spent in connection with the N. E. Conference. Long in the presiding-elder'ship, the successor of Jesse Lee, he was shrewd, hawk-eyed (to use a familiar phrase), talented as a preacher, conservative on matters of church polity, jealous of what were regarded as innovations. In his mature years, he was frequently, if not always, on the committee to examine the young men, candidates for admission into the Conference. Before it was my year for such an ordeal, I was once present at such an examination - the Conference that year being held in Boston. On the question being put to the class as to the office of faith, although an intelligent class, there seemed to be some lack, in the answering, of full satisfaction. Father Pickering then illustrated it in the following way: "You know there is a head and a body; and there is something that connects the body with the head, and that we call a neck. Now Christ is the Head and the church is the body; and that which answers to the neck and connects the church to Christ is faith." He was sometimes caustic. Once (as I was told soon after), at such an examination, when it was customary to have it in church, where all the preachers could be present if they chose, and when, moreover, the committee were through on a particular subject, they were accustomed to give liberty to any other preacher present who wished to ask any question, a brother, availing himself of the privilege, asked a question which they could not answer. In this condition of things Father Pickering turned to the brother and said, "Won't you answer that question yourself, brother?" There was a pause, but no answer. I believe the lesson learned was, for any one in any similar case, not to ask a

question which he himself is not prepared to answer, or to solve, as the case may be.

In the early days, young men who had been converted, and were promising, but without much of the culture of the schools, felt themselves "thrust out" into the work to save souls. We had no colleges for them to go to, and young men did not feel that they could stop to go to them, and had they possessed them, most if not all would have thought that it would be resisting the pressing "call of God" to attempt the course. Cokesbury College had been burned, and until about the year 1830 - I think it was - we had not so much as a denominational academy. Some, perhaps most, of the young preachers had been favored with a fair knowledge of the common English branches; a very few had risen higher. But many of them grew to be men of sterling intellect. The pressing sense of duty, the spirit of the times, and the need of demolishing the prevalent obstacles in the way of the seekers of salvation, all tended to this result. They somewhat unconsciously made themselves the strong men that they were. Among the men of this class was

ERASTUS OTIS.

He was quite prepossessing in his person, of a fairly cultivated mind, of logical acumen, of deep Christian experience, a good preacher, and of untiring energy and courage. With him, in the Master's cause, there was no such thing as fail. He preached a sermon on the final "judgment," which was described by those who heard it to have been of wonderful power and effect. We seldom hear a sermon on this subject now.

REV. EDWARD HYDE

was one of the most pure-minded men I ever knew. When we talk of Christian holiness, we are often asked, "Who is there that attains to it?" and, "Who is there that lives it?" We answer, that while we admit that some may think they have the experience and blessing which they have it not, and that some others who may have attained unto it have afterwards relapsed from it and thereby dishonored it, nevertheless if the Bible teaches that it is attainable - which it does - then it is possible both to attain unto it and to live it. Edward Hyde experienced it, preached it, and lived it. After many years of arduous and successful work in the ministry, his health becoming feeble, he was in 1831 appointed steward of the boarding-house at Wilbraham Academy. He was there, in the following winter, taken sick with pulmonary consumption, to which he had been predisposed, and died. When lying, emaciated, upon his bed a few days before his death, a young man who was a student there with a view to the sacred office came to his bedside. It was an old acquaintance. He took his hand, and looking up to him with a placid and benign countenance that spoke of heaven, he said, "Brother - be holy." Not unlike the sainted Bishop Hamline, who can doubt his Christian purity? Said Dr. Fisk, in the funeral sermon, "Bro. Hyde was a man of one work." More anon.

PARTING AND MEETING.

BY MON. J. E. DAWLEY.

As I sit in the shadows of grief by my door,
And hear the sweet music of spring,
I think of the songs we shall sing evermore,
In the land where the glorified sing.
Oh, how good it will be when this life shall have fled,
And the soul from its fetters is free,
With the living so loved, and the loving ones dead,
Again reunited to be!

While the life we are living is blossoming still,
With flowers, sweet-scented with love,
There are others bloom on the "heavenly hill,"
In gardens of beauty above.

Though sad be the parting for you and for me,
The parting we so much deplore,
The sweeter, indeed, will the happiness be,
When we meet on the evergreen shore.

The thought is so cheering, the prospect so fair,
They lighten the pressure of pain;
So we sing, in God's time we shall meet over there,
All our dear ones, in glory, again.

"HE BEING DEAD, YET SPEAKETH."

BY REV. J. A. DAY.

Ten years ago on Sunday, Feb. 22, Rev. Ernest A. Leseman, without a moment's warning, was ushered into eternity. As we gathered for worship, in our little church, many minds ran back to the sad scenes of that awful day.

Within the last few days a little incident has come to my attention which might be of interest to his many friends; and if these lines should perchance reach the eyes of those who still survive him, possibly they may prove a little consolation to the crushing sorrow.

About a week before Mr. Leseman's death, a gentleman here was sick. He claimed to be a strong infidel. Bro. L. went to see him, and suggested praying with him. With much earnestness the sick man declared that he wanted none of his prayers. After a little further talk prayer was again suggested, and more emphatic was the refusal, accompanied by a request for him to leave the house. "Well," says our noble brother, "one thing I can do, and you cannot stop me. I shall go straight home, and the first thing offer a prayer for you."

He left; and in one week was in eternity. This sick man afterwards said that he felt that Bro. Leseman was praying for him. He could not shake off the influence. When he heard of his sudden death, the impression still deepened. "Now he is in heaven interested still in me." As soon as he was able to get out, he came to our meeting and

asked the prayers of God's people, lived an earnest, faithful Christian life, and on Sept. 24, 1884, I read our beautiful burial service over this brother, as his silent form was housed in its narrow resting-place. "Earth to earth, ashes to ashes, dust to dust." But I have no doubt that the spirits of Bros. Leseman and Matthew Winton have long since met somewhere in eternity; while they have rejoiced over the results of that prayer at the parsonage in Ballardvale, yea, even of that sudden death of Feb. 22, 1875.

Are not such scenes as these, though sad to the experiences of many, still wonderful incentives to those of us who are still left to sow the seed? How true that

"He who sows with many a tear,
Shall reap with many a song."

Let us press on in the work, resting assured that we cannot toil in vain, and even if our eyes may not see the harvest, our very deaths may be the salvation of many an immortal soul. May God grant it!

A TRUE STORY.

"Where is the baby, grandmamma?"
The sweet young woman calls
From her work in the cozy kitchen,
With its dainty and homely walls.
And grandmamma leaves her knitting,
And looks for her little grandchild;
But not a trace of baby dear
Can anywhere be found.

No sound of its merry prattle,
No gleam of its sunny hair,
No patter of tiny footsteps,
No sign of any footstep.
All through house and garden,
Far out into the field,
They search each nook and corner,
But nothing is revealed.

And the mother's face grew pallid;
Grandmamma's eyes grew dim;
The father's gaze to the village,
No use to look for him.
And the baby lost? "Where's Rover?"
The mother chanced to think
Of the old well in the orchard
Where the cattle used to drink.

"Where's Rover? I know he'd find her!
Rover!" In vain they call,
Then hurry away to the orchard;
And there by the moss-grown wall,
Close to the well lies Rover,
Holding in baby's dress,
Who was leaning over the well's edge
In perfect fearlessness.

She stretched her little arms down,
But Rover held her fast.
And never seemed to mind the kicks
The tiny bare feet cast.
So spitefully upon him,
But wagged his tail instead,
To reach the frightened sardines,
While naughty baby said:

"Here's a little dill in the water;
She's just as big as me;
Mamma, I want to be her out,
And take her home to tea.
But Rover, he won't let me,
And I don't love him. Go
Away, you naughty Rover!
Oh! why are you crying so?"

The mother kissed her, saying:
"My darling, understand,
Good Rover saved your life, my dear -
And see, he licks your hand!"
Kiss Rover!" Baby struck him.
But a gaudy understanding;
She said: "It's hard to thank the friend
Who thwarts us in our good."

-ANNE KINNE, in Baldwin's Monthly.

INDUSTRIAL HOME DEDICATION.

The new building erected by the Woman's Home Missionary Society on its beautiful property at Holly Springs, Miss., was dedicated with impressive ceremonies, Tuesday, March 10. The department of industrial sewing for girls was inaugurated here last year, and this building was needed for better accommodation, and will add greatly to the efficiency of the work of the church in this section. The university has sent out during the fifteen years of its history, five hundred teachers and preachers, who are now doing efficient service in this and adjoining Conferences; and hundreds of others have been trained into classes, who are exerting an intelligent influence for good in the South.

Mrs. Bishop Walden presided, and Rev. Dr. Haygood delivered the principal address. It was an eloquent discussion of general education and the training essential to prepare girls for the practical duties of home life. Dr. Haygood is prepared, by his intimate acquaintance with the South, to speak with authority on the subject of education. He gave unqualified endorsement to this line of work adopted by the W. H. M. S. The address will be published in full.

Mrs. Rust described the plans and methods of the society, and appealed to the women of the Conference for co-operation in the support of its work. Bishop Walden delivered an able address, which evinced a profound appreciation of the importance of this work. He called attention to the fact that the society is one of the authorized agencies of the church, and paid a beautiful tribute to woman in her work of saving the world. Bishop Walden's address will also be published in full.

Dr. Rust gave a spirited résumé of the subject of industrial education, and showed its practical application in the solution of the great problem of elevating and saving a race.

The building was consecrated to this mission of usefulness by Bishop Walden in an impressive extemporaneous dedicatory service. A pleasant and encouraging incident of the occasion was the presentation of an offering of \$56.35 from the auxiliary societies of the Mississippi Conference, to be applied to the support of the Home. These auxiliaries, organized within the Conference during the last year, have raised \$345.50.

Our Girls.

A TEST OF COURAGE.

BY ELEANOR KIRK.

"Say, Maud, Et., come in here!" George Harrison called out. "What do you think? Cousin Louise is afraid of a mouse!"

The girl in question was standing in a chair, her skirts drawn tightly about her, while every particle of color had fled from her sweet, thoughtful face. This seemed an excellent joke, and the young folks were quite delighted.

"You must have been a nice girl to

live on a prairie," said George, the author of the mischief, when he had at last caught his breath. "If you'd give such a yell when a fellow put a mouse in your lap, what kind of a row would you scare up when a pack of wolves came howling round, I should like to know?"

Louise Guernsey did not trust herself to answer. She was an orphan, and not very pleasantly situated in her wealthy uncle's family. She had been here three months, and there had been scarcely a day that she had not been obliged to fight some sort of a battle with herself. Her cousins were rude, thoughtless, and not infrequently very ungenerous. Her father had been a minister, and had settled in the West where she was born and so far reared. Hence the prairie remark.

"Now she's mad," said Maud, as the girl sprang out of the chair and prepared to take up her work again. "Your mother requested me, George," said Louise pleasantly, "to be very particular with your French verbs this morning. The teacher will be here in half an hour, you know."

"I wish you weren't so high and mighty," said George, taking the poor little mouse from his pocket and tying it up in his handkerchief, then purposely dropping it in the chair nearest his cousin. "I'd like to see anybody have any fun with you," he added crossly.

"I don't see any fun in torturing a poor little mouse," Louise replied, bravely repressing a shudder at the sight of the tiny creature struggling for its life. "But this is not studying, George. We will begin here, please;" and so by the sheer exercise of a superior will, the lesson proceeded.

Now here was another battle to fight - a battle with a mouse, and it must be waged immediately. She felt it a disgrace to have behaved as she did, and it must never occur again. She knew that her cousin would leave the poor little thing just where it was on purpose to tease her and this act of meanness she was determined to make her opportunity. So when the time was up, she laid the corners of the handkerchief an extra twist, saying as he did so,

"I feel so sorry for this imprisoned animal that I'll give him to you to keep."

"Thank you," said Louise. "But don't you throw the handkerchief away," the tormentor looked back to remark. "That's one of my best ones."

There is no doubt that many a forlorn hope has been led with less nervous suffering than Louise Guernsey experienced when she approached this harmless little mouse. But she recalled all that her father had taught her about overcoming fear and timidity, and his especial injunction not to allow her nerves to govern her, but to make it the business of her life to rule them instead. And so with her eyes puckered up and her pretty lips pressed together, she seized her enemy carefully with one hand, and with the other deftly untied her cousin's knots. Then she transferred the trembling animal to her left hand and carefully examined it. The nervousness was fast leaving her now, as it usually does when one practically grapples with the cause. All of a sudden the mouse stopped struggling and lay perfectly quiet in the tender palm. It had ceased to breathe. As the girl passed out of the library she met her cousin George.

"Your mouse is dead," she remarked. "Will you dispose of it, please?" "Then you're not afraid of a dead mouse?" he said, looking very much surprised. "Why, I thought girls were more scared of dead mice than they were of live ones. I never saw such cowardly as some girls are," he went on. "Why, my cousin's sister heard a mouse in her room the other night, and she thought 'twas burglars, and was so frightened that she fainted dead away."

Louise wondered, as she passed on upstairs, how much courage this blatant cousin of hers would exhibit in an emergency. She was destined to soon find out.

Louise was just sixteen. George was nearly two years older, while Maud and Edward - twins - were not far from her age.

That very evening Mr. and Mrs. Harrison were both out, and had left things in charge of the young folks. The servants were also away, and the coachman had been instructed to keep an eye on the house.

George, the greatest tease of the family, and in many respects the most ill-bred, had tried his best all the evening to frighten his companions with old ghost stories and tales of burglars. Louise had an interesting book and refused to be entertained by these accounts. This did not please the speaker, and he finally snatched the book from her hands and endeavored to compel her attention.

"You who are afraid of a mouse an inch and a half long," he said, "I wonder how you would behave if a burglar should enter your room and point a pistol at your head?"

"I have no doubt I should keep very still," the girl replied with a laugh. "There wouldn't be but one side to that story. But, George, what can be your motive in trying to frighten your sister? Maud, there never was a ghost that could bear the light of a candle, believe me, and a burglar would stand a fine chance in this house, wouldn't he? It is only silly people who are always expecting burglars."

Maud had drawn close to her cousin, and her face was white with nervous fear. The boys had gone upstairs to the third floor immediately after dinner, and the girls had followed, and here they had remained all the evening. It was nearly eleven o'clock when a singular noise was heard below. Louise went to the top of the stairs and listened.

"I suppose it is William," she said, stepping into the room again, "but we certainly ought to go down and find out. Have the servants any pass keys?"

Maud replied with chattering teeth

that they were never allowed to have them.

"Then we must go down," said Louise firmly. "Come, George! Come, Eddie." "Nixie," said the brave George, with a vigorous shake of the head. "It may be Bill, and it may not be Bill; but whoever it is, may stay there for all me. Come in here, Louise," he continued, "and let me bolt the door."

"And you would run the risk of having your father and mother robbed?" the girl asked indignantly. "Surely, you will come with me, Eddie?"

"Oh, cousin Louise, we might all be killed, you know," the boy replied. "What kind of a show would we have with two or three armed men?" The girl said no more, but passed swiftly down the third-story stairs. Here she listened again. She heard the door of the room above softly closed, then the turning of the key and drawing of the bolt. She could also hear some one moving about in the basement, and it seemed to her that she also heard the clinking of silver. She waited for no more, but hurried into her aunt's room, turned on the gas, and rang for an officer by means of the little telegraphic instrument close to the bed. She had the presence of mind to close the door, so that no sound could reach the basement. It would not be more than three minutes at the longest before the call would be answered, and so, in order to facilitate matters, this practical and certainly very plucky young lady ran softly down the main stairs and opened the hall door. As it happened, an officer was just passing the house. He had scarcely reached the vestibule obedient to the girl's summons, when the one she had rung up arrived, and together they proceeded to the basement.

Now the sequel to this story will doubtless be considered by many a most unpleasant come-down, but the burglars were found to be Mr. and Mrs. Harrison, who had most improperly proceeded to refresh themselves with a lunch before announcing their arrival to the young folks.

But Louise Guernsey's heroism was none the less praiseworthy, and the effect of this night's performance was to give this lonely and sensitive girl a place in her relatives' esteem and affection which she would probably never have had without it.

It took fully five minutes to induce the occupants of the room upstairs to open the door. These parents were much ashamed of their sons, and there were two subjects which George Harrison was always sure to skip when in the society of his cousin. These were mice and burglars.

The Little Folks.

WHAT I WOULD DO.

I think if I were Mabel,
And couldn't go out to play,
I'd find some pleasant thing to do,
Not fret and sulk all day,
Till the sun and moon were gone
At least a mile away.

I think if I were Lucy,
And my lesson was hard to learn,
I'd do the very best I could,
The lightest mark to earn,
Not throw the "basket" book aside,
At my dollies turn.

I think if I were Harry,
And playing a game of ball,
I'd drop the bat at once and run,
Should mother gently call,
The boy who answers to his name
Is manifest of all.

I think if I were Johnny,
With errands that must be done,
I'd finish every one of them
Before the set of sun;
I'd be a lit'le business man,
And bringen work with fun.

I think if I were Florrie,
With a tiny sister Sue,
I'd let her go to walk with me,
I'd rather, wouldn't you?
I'd never say she "tagged along,"
As many sisters do.

I think if I were seven,
And had merry, dancing feet,
I'd check like summer roses red,
I think I would be sweet -
I'd scatter happiness around
On all I chanced to meet.

-Congregationalist.

WORTH WINNING.

The following story of an honest boy is told in *Good Words*:-

There was a boy who "lived out," named John. Every week he wrote home to his mother, who lived on a small farm away up among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw that the postage-stamp on it was not touched by the postmaster's stamp to show that it had done its duty, and henceforth was useless.

"The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the teakettle, and very carefully pulled the stamp off.

"No," said John's conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The post office will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter to be sure, but it is cheating. God looks for principle. It is the quality of every action that He judges by."

"But no one will know it," said John, faintly.

"No one?" cried conscience. "God will know it, and that is enough; and He, you know, desires the truth in the inward parts."

"Yes," cried all the best parts of John's character; "yes, it is cheating to use the postage stamp a second time, and I will not do it."

John tore it in two and gave it to the winds. And so John won a victory. Wasn't it worth winning?

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God. - *Fader.*

A LONDON TREE.

A tree was planted in London
Not where the parks are green,
But among the wharves and the houses,
Where little of God was seen;
And it grew - well watched and tended -
Mighty and very fair,
And the tree was a tree of healing
To the young who were gathered there.

For it gave to these human sparrows
Often a place of rest,
And they learned and sang in its branches
The songs that they loved the best.
It gave to them more than shelter,
They found it a place of food;
And the tree was the sign to these little ones
Of all that was pure and good.

It was often passed by and forgotten
By those who had felt no need,
But to those who were poor and hungry
The tree was a boon indeed.
For knowledge, and peace, and contentment
Are the fruit of this wonderful tree,
And faith, and love, and salvation,
And beautiful charity.

Wise are the men who tend it -
Shadesbury and the rest -
For those who come to its shelter
Are cared for, and helped, and blessed.
And the branches spread and grow stronger,
And the tree is ever green,
For the smile of God is upon it,
And His rain and sun are seen.

Bread, and raiment, and home, and friends,
To many the tree has brought;
It was well to plant it in London,
And God be thanked for the thought!
For much of poverty, loss, and sin
It is able to make amends,
For the name of the tree is the Ragged School,
God bless the tree and its friends!

MARIANNE FARNINGHAM, in *Christian World*.

Church News.

MAINE.

Rev. I. G. Sprague, who has been spending several months at Colorado Springs, is regaining his health. His many friends in Maine Conference will most heartily welcome him back to health and work.

Rev. G. D. Lindsay, of Auburn, baptized five persons and received three into the church, April 5. Two arose for prayers in the evening.

Fortunately for Maine Conference, rumor is astray about Bro. Lidd's removal from us this spring. Providential indications point to an important and responsible field among us for the next four years.

Rev. Dr. Bashford received twenty eight on probation, Sunday, April 5, at the communion service. The largest number of communicants were at the altar that have been present at a like service for years.

Easter services, with appropriate sermons, were held at all the Methodist churches in Portland.

A floral offering in memory of Rev. P. Jacques was placed in Vaughn St. Church, Sabbath, April 5. Bro. Jacques preached his last sermon in this church. L.

EAST MAINE.

East Machias. - Bro. Smith is getting along in the Master's work. Church property has been improved both here and in Cutler. It speaks well, to improve our church property, both for pastor and people, but some of our lay brothers care not how the building may be, so the rain be kept out of their pew or seat.

Machias. - During Bro. Baldwin's term the Sabbath-school has been well attended, the church attendance increased, a young people's service started, souls saved, and the church built up.

Columbia. - At the close of last Conference, Bro. McCann, a young man about twenty-one, converted during the previous year, was appointed to this circuit. The result has been a grand success. Services have been held every afternoon and evening within the last month, and an extensive revival has resulted. Young and old, rich and poor, have felt its effects. We rejoice with our brother, praying that this blessing from above which seals his first year may always abide, and increase more and more. His people appreciate his labors, and with regret give him up at the close of the year, as he leaves to study.

Millbridge. - Bro. Day held a quarterly meeting here last Sabbath, and Bro. Lloby preached on Monday evening. A fine church is in course of erection.

Harrington. - "The world is my parish." Other charges are charges, but this is a parish, and though large, our brother is equal to the occasion and the man for the place. Bless God for a well-developed frame and strong lungs!

Castine. - Bro. Wardwell and wife were kindly remembered by their people in the present of an elegant silver cake basket and pitcher

(Continued from page 1.)
of the best results of consecrated service can never be tabulated for the public eye." Twenty-seven thousand dollars were raised in New York for the work of the City Church Extension and Missionary Society. None better understand the need of home work than missionaries in foreign lands. Dr. Kynett spoke of a Baptist missionary in Burmah, who sent his check for \$1,000 to help build domestic Baptist churches; believing that by such an investment four times as much, at least, would be brought into the missionary treasury. He was right. The number of pastoral charges in our own church has increased twelve per cent. in eight years. This splendid result has been largely wrought out by the labors of the Church Extension Society.

Over one thousand conversions on the Poughkeepsie district were reported. Fourteen of the churches upon it are endowed with the aggregate sum of \$26,015. On the Prattville district 894 conversions were reported. Ninety-six out of the two hundred churches of that section are Methodist. From fifteen to twenty per cent. of the non-Methodist are pastorless. Ellenville district, whose presiding elder stepped "out and up" into the pastorate, rejoiced in five hundred and two conversions; and the Newbury district in about five hundred. The New York Conference has much rough mountainous territory; so beautiful that one presiding elder shouted for gladness when he first entered it, and shouted for gratitude when he got away from it. No wonder. There is no mistake about the frigidity of the Catskill Mountains. That same presiding elder had to put on thick flannel underclothing, two pairs of pants, and a buffalo skin overcoat, and the people whose front doors were widest were the ones who had the pleasure of entertaining him. R. WHEATLEY.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 14.
Fall of eight unfinished tenement buildings in New York. Four workmen reported killed and thirteen injured.
Occurrence of a \$100,000 fire on Fulton St., New York.
Gen. Grant comparatively comfortable.
Collision on the New York Elevated Railroad. The fireman of one of the trains seriously injured.
Russia's explanation regarding the attack on the Afghans unsatisfactory to England. Confirmation of the report of a Russian advance in Afghanistan. Attack by the Afghans troops on the Russian outposts.
The situation at Aspinwall, and elsewhere on the Isthmus of Panama, unchanged.
Evacuation of Birli and Metemeh by the Arabs.
Wednesday, April 15.
No bodies yet discovered in the ruins of the collapsed tenement houses in New York.
Burning of a piano factory in New York; and occurrence of a \$200,000 fire in Chicago.
The body of a man, horribly mutilated, discovered packed in a trunk at the Southern Hotel, St. Louis.
Acceptance of the bases of peace between San Salvador and Guatemala, and cessation of hostilities.
Occurrence of a hitch in the final arrangements for a treaty of peace between France and China.
Alderman Fowler elected lord mayor of London.
The report of the Russian advance to the Marghab River not confirmed.
Thursday, April 16.
Establishment of a new line of steamers to run between New York and Venezuela, the controlling stock of the company being owned by Americans.
Capsizing of a boat containing five persons near Old Point, Va. All the party rescued, but subsequent death of Mrs. Admiral Reynolds from exposure.
Signing of the treaty of peace between Guatemala and San Salvador.
Riot in Cork—desperate encounter with the Nationalists. Large number of persons injured.
Forty-five prisoners and five hundred sheep belonging to the Arabs, captured by Gen. Graham's scouts.
Friday, April 17.
Requests amounting to \$130,000 to various charities and societies made in the will of the widow of ex-Gov. Morgan of New York.
Burning of the stables on the ranch of Senator Stanford at Vina, Cal., 111 horses and mules perishing in the flames.
Collision at sea—the Russian barque "Kalaja" run into and sunk by the German Lloyd's steamer "Main", from New York for Bremen. The steamer so much injured as to be obliged to put into Halifax for repairs; the vessel and cargo a total loss, the crew, with one exception, being saved.
Occupation, without opposition, by the British soldiers, of Otao, near Handouf.
The reports of the riot at Cork greatly exaggerated.
Saturday, April 18.
Inauguration by the President of a proclamation prohibiting entry and settlement upon the Oklahoma lands now embraced within the limits of the Indian reservations.
Continued improvement of Gen. Grant's condition.
Ex-Secretary Frelinghuysen reported better.
Defeat, by one vote, in the Nova Scotia legislature, of a motion to extend the franchise to women.
Arrest, in St. Johnsbury, Vt., of seventeen striking stone cutters.
Gen. Barrios reported to have been killed by one of his own soldiers, who was engaged in a conspiracy to murder him.
Monday, April 20.
Prospect for peace between England and Russia.

Funeral at the American Episcopal Church in Rome of Mr. Edward Pierpont, late American chargé d'affaires.
Discovery of a revolutionary plot in Ecuador.
(Continued from page 5.)
of God," was an able and comforting discourse.
Rev. J. W. Hamilton, of People's Church, in a very pleasant and happy way, persuaded the audience to pledge an additional sum of \$1,125 towards the church debt, leaving only \$1,000 more to raise in order to cancel the whole debt incurred in building. It is expected that this remaining sum will be secured before Jan. 1.
The outlook for the society is very hopeful. There has been an addition of forty to the effective membership during the past year, and now that the church building is completed, good work in the way of soul-winning is expected under the leadership of the pastor, Bro. Ross, who returns for a third year.

MAINE.
Bro. A. S. Ladd has been again bereaved by the death of the little baby boy the mother left on her way home. The babe was laid beside its mother in Evergreen Cemetery, April 17.
A good revival interest prevails in several of the churches in Lewiston. Two persons arose for prayers at Park St. Church last Sabbath evening. Dr. Allen spent last Sabbath with the churches in Lewiston.
The revival interest continues in the union meetings in Augusta. Last Sabbath evening Bro. Bradley preached to a congregation completely filling the large granite church. Bro. Beatty, the singing evangelist, who has been assisting the pastors in these services, left for his home this week. The Salvation Army opens its work in Augusta with large congregations and conversions from the beginning.
Miss Lillian Munger, the talented daughter of our Bro. C. Munger, gave an illustrated lecture on Michael Angelo, in Gardner, Tuesday of last week. The illustrations, comprising paintings in the Sistine Chapel, and pictures of statuary, were very fine, and the accompanying lecture was admirable in diction and eloquent in delivery. Miss M. will win distinction in this line of effort.

CONNECTICUT.
Danielsonville.—There has been a healthy interest during the winter. Two weeks of good work by Mrs. H. D. Walker increased this interest. Eight were baptized on Sunday, April 5, and fifteen have been received on probation.
East Hampton.—This church is enjoying precious revival influences. The pastor, Rev. George H. Lamson, has recently received twelve on probation and baptized ten. The social meetings are seasons of great interest and power.
The doings of the N. E. Southern Conference, which met in Rockville the 16th, were fully reported in a special Rockville daily published by Mr. T. S. Pratt, and called the *Conference Journal*.
South Manchester.—Rev. E. Tirrell received, April 5, 67 on probation, five by letter, and three from probation. Others are to follow. Mr. O. P. Wilkes, for several years a trustee of the church, and for over twenty-five years chorister, passed away in January. He was a liberal supporter of the church, and deeply interested in all the work of the parish. He was for many years postmaster in Cheney Brothers' mammoth silk mills, and was greatly respected in the community. Many friends and old pastors will sympathize with Sister Wilkes in her sorrow.

VERMONT.
Bro. A. S. Maxham, of Waitsfield, having received an invitation from Presiding Elder Vanhorne of the Rock River Conference to supply the place of a deceased preacher at Harvard, Ill., has gone to that place, hoping to be transferred to the Rock River Conference. His people at Waitsfield are sorry to lose him, but have promptly paid him in full for the time he served them. The prayers of many friends will follow him that he may prosper in all things.
Bro. D. C. Thatcher, a local preacher in attendance at the Seminary, is supplying Waitsfield for the balance of the year.
The widow of the late Nathan B. Spaulding died the 29th ult., at Moretown, at the advanced age of ninety years and four months. Bro. Spaulding was for fifteen years a member of the New England Conference, but located nearly fifty years ago, on account of feeble health, and removed to Moretown in this State, his native town, where he died twenty-two years ago. Sister Spaulding was grandmother of Sister Ryan, wife of Bro. M. H. Ryan, of East Elmore.
Bro. H. Webster and family of Williamstown are in great affliction. His oldest daughter, Emma, was married in October last to J. K. Darling, esq. of Chelsea; and in just twenty-three weeks she passed away from loving and weeping friends. On Easter Day, in the morning, she ascended to the blessedness of the eternal Sabbath. She was remarkably amiable of disposition, and "served her generation according to the will of God." Her afflicted husband is a leading lawyer of Orange County, and a devoted member of the Congregational Church. All the friends have the consolation arising from the consciousness that their loved one was fully prepared to meet her Savior. She went to her father's for a visit about two months ago, and never returned to her home at Chelsea. The funeral services were participated in by Bros. A. L. Cooper, J. A. Sherburn, A. M. Wheeler, J. E. Knapp and H. A. Spencer, who had charge. Rev. R. D. Miller, pastor of the Congregational Church, offered prayer at the house. It was specially grateful that Bro. Cooper could be present, he having attended two other funerals.

als in Bro. Webster's family. Bro. J. A. Sherburn spoke on behalf of the Montpelier Preachers' Meeting, being one of a committee appointed for that purpose.
The Montpelier Preachers' Meeting was well attended last Monday, and was highly entertained by an off-hand address by Bro. D. E. Miller, of Waterbury, on a "Vacation in March." He had just returned from a three-weeks' trip to the "Sunny South," taking in Washington and the inauguration, Atlanta, Ga., and the great Exposition at New Orleans. Bro. A. L. Cooper, presiding elder of the Springfield district, was present and read a paper on "The Vermont District Conference," being a historical paper of great value to Methodists, especially in Vermont. The meeting passed a cordial vote of thanks to Bro. Cooper for the interesting paper.
H. A. S.

NEW HAMPSHIRE.
Lisbon.—Unless the time-limit is extended, this charge will be subject to a new appointment at the coming Conference, the present incumbent of the pastoral office, Rev. A. F. Baxter, having occupied the place a little over two and a half years. Although no great enlargement in the church or society has been effected during this term, the Lord has granted some fruit. The attendance upon the public services and the social means of grace has averaged better than last year. Notwithstanding the fact that business has been dull, the finances are in a healthy condition, and the prospect is that all claims upon the society will be fully met. During the past year three of the members have been removed to other places, and one venerable saint has been called to the church triumphant. The vacancies thus made have been filled by young converts. The uniform courtesy of this community toward the pastor, and many acts of kindness, make the thought of severing these associations far from agreeable. Lisbon ought to be one of the strongholds of Methodism in New Hampshire.
Rev. C. E. Rogers closed a successful pastoral career of three years at East Haverhill, April 12. After preaching from the text Acts 20: 31, nine were received into full membership, making thirty-seven in all during his pastorate. The church has now ninety members and sixteen probationers. The Sabbath-school has also a large increase. God has greatly blessed this charge during the past three years, not only spiritually, but financially, the church property having increased \$500—largely due to the faithful labors and untiring energy of the pastor. The church part with Bro. Rogers and his wife with great regret.
The High St. society, Great Falls, have been bereft in the death of Bro. John S. Haines, who has long been one of its leading spirits. The Dover Enquirer, after announcing his death at the age of 68 years, says:—"He had an attack of paralysis some two months since, and has lain in a semi-conscious state, until the messenger of death called for him. He had held many important positions in public and private life, and in them all had performed the duties both faithfully and well. He was formerly an overseer in the Great Falls mills, then postmaster for eight years, and since then has been proprietor and manager of a cotton waste mill. He had been selectman, and represented his town in the State legislature. He was a Mason, an Odd Fellow, and a member of the United Order of the Golden Cross. He was a devoted member of the Methodist Church, a staunch Republican, a practical, consistent temperance man, and a noble Christian gentleman. He stood among the highest in his town socially, and had the confidence and respect of the entire community. He leaves a wife, two sons and three daughters, who mourn the loss of a most devoted and loving husband and father."

Tilton.—Rev. M. V. B. Knox has for several years offered a prize to the junior class of Tilton Seminary for the best essay on some subject connected with American history. The successful contestant this year is Miss Lucy E. Jackson, of Melbourn, P. Q. Her topic was very ably and impartially treated, notwithstanding the fact that she is a British subject.

Marion.—An interesting and touching incident occurred on Easter Sunday at the home of Rev. L. C. Field in Marlboro, N. H., where he was lying very ill and not expected to recover. The occasion was the christening of his little daughter, fourteen months old. A few friends of the family were present, also Rev. C. J. Chase, pastor of the M. E. society, who assisted in the ceremony. Taking his beautiful child in his arms, in feebleness so great that it seemed that it must be the last tender office he could perform for the little one, Bro. Field administered the baptismal rite, and pronounced the benediction, while all present were affected to tears. Then in a clear and distinct voice he gave this testimony: "I thank God for His great grace and goodness in permitting me to live to this hour, giving me strength to perform this ceremony which I have long and earnestly desired to have attended to. I seek this opportunity to express my profound experience of God's sustaining grace in the hour of severe trial, and while there are fleecy shrankings, I look forward unwaveringly and unshrinkingly into the future, and trust my gracious Redeemer perfectly and implicitly for my salvation."

Messrs. C. A. Smith & Co., 18 and 20 School Street, are always up with the times in offering their customers the best assortment of cloths to be found in the market for gentlemen's wear. Their spring stock embraces a large variety of fabrics of the choicest grades, which they "make up" to order. All who desire good cloths and good fits should give them a call.
The glory of woman is a beautiful head of hair—her very own. Parker's Hair Balsam excels in producing it. Only 50 cents.

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BAKER'S BREAKFAST COCOA, while it is the most healthful, strengthening, and invigorating drink, is also the most economical, costing less than one cent a cup. It is warranted absolutely pure, and is recommended by eminent physicians for its highly nutritive qualities, and is unsurpassed as a delicious beverage. Baker's Cocoa and Cocoa preparations have been the standard of purity and excellence for more than one hundred years.
THERE IS NO VALUE IN KNOWLEDGE UNLESS UTILIZED. Success or gain is not always luck. Economy proves lack of the exception. Every manufactured article has its degree of merit. In the household, soap is very important, greatly increasing or diminishing expense. Some manufacturers prefer to let the quality of their goods guarantee legitimate results, rather than compete for profit in making inferior grades. Adulterations and excess of Caustic in Soap and Washing Powders, make a continuous demand for fabrics made worthless by their use. The petty difference in cost between the spurious and reliable article, bears no comparison to that increase of expense in Dry Goods. Facts, therefore, suggest the use of the best of this commodity. WACONIA SOAP is recommended for the excellence of a pure and superior Washing Quality. In the Laundry it maintains its well-deserved reputation as the Standard of all Laundry Soaps.
We recommend Ely's Cream Balm where a cure for Catarrh is called for, and consider that we are doing the public a service by making its virtues known to those afflicted with this loathsome disease for which it is in most instances a perfect cure. PACK BROS., Druggists, Grand Rapids, Mich. Price 50 cents. See advertisement.

Among the places of interest in Boston are the Pottery shops, and none are more attractive than Jones, McDuffee & Stratton's establishment—the successors of Ex-Mayor John Norton. Their exhibit of ten-a-tete-sets and Duplex lamps, either of which is a desideratum for wedding gifts, is very extensive.

MAINE CONFERENCE.—Visitors to the Maine Conference can obtain first-class entertainment at the Biddeford House, at \$1.25 per day.
A. S. LADD.

EAST MAINE CONFERENCE.—The Class of the Third of the Maine Conference met the Committee in the M. E. Church, in Ellsworth, May 6, at 9 a. m. Ellsworth, Me. J. W. DAY.

NEW ENGLAND CONFERENCE.—CHURCH AND SOCIETY.—The annual meeting will be held in the Committee Room, 56 Bromfield St., Monday, May 4, at 2 p. m. Officers of the Society and pastors wishing to represent their churches are requested to be present.
Geo. S. CHADBOURNE, Sec'y.

QUARTERLY MEETINGS.
NORTH BOSTON DISTRICT—FIRST QUARTER.
APRIL.
24, Worthen St., Lowell; 28, Winchester; 25, 26, Cent' Ch., 29, Broadway, Somerville; 26, W. W. Chalmers; 30, Flint St., 26, eve, Granvilleville;
MAY.
2, 3, Fitchburg; 24, p. m., South Royalton; 4, eve, West Fitchburg; 24, 8 p. m., Phillips; 5, Lowell, Hubbard; 24, eve, East Temple; 4, " St. Paul's; 26, Leominster; 7, West Medford; 27, Lunenburg; 10, Rockbottom; 28, Townsend; 10, p. m., Sudbury; 30, St. Clinton; 11, eve, Maynard; 31, p. m., Berlin; 23, 24, Athol; 31, eve, Oakdale.
JUNE.
1, Hudson; 27, Princeton; 4, 7, Ashburham; 21, p. m., Hubbardston; 7, p. m., Gardner; 21, eve, Barre; 7, eve, Winchendon; 22, Harvard St., Cam.; 2, Marlboro; 24, Trinity; 10, North Ave., Cam.; 26, Cottage St., 13, 14, Watertown; 27, 28, East Pepperell; 14, eve, Waltham; 28, p. m., West Groton; 16, eve, Weston; 28, eve, Ayer; 15, "Chastotown; Trinity; 29, West Somerville; 16, " Mon. 3d; 30, Woburn; 1, Union Sq., Somerville.
JULY.
1, Dorchester.

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CHICAGO, ROCK ISLAND & PACIFIC RY.
By the central position of its line, connecting the East and West, the Chicago, Rock Island & Pacific Railroad is the most important route for passengers, freight, and mail. It runs from Chicago, Ill., to St. Louis, Mo., and on to St. Paul, Minn., and to the Pacific coast. It is the shortest route between Chicago and St. Paul, and the most direct route between Chicago and St. Louis. It is the most reliable route for passengers, freight, and mail. It is the most economical route for passengers, freight, and mail. It is the most comfortable route for passengers, freight, and mail. It is the most convenient route for passengers, freight, and mail. It is the most direct route for passengers, freight, and mail. It is the most reliable route for passengers, freight, and mail. It is the most economical route for passengers, freight, and mail. It is the most comfortable route for passengers, freight, and mail. It is the most convenient route for passengers, freight, and mail. 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